

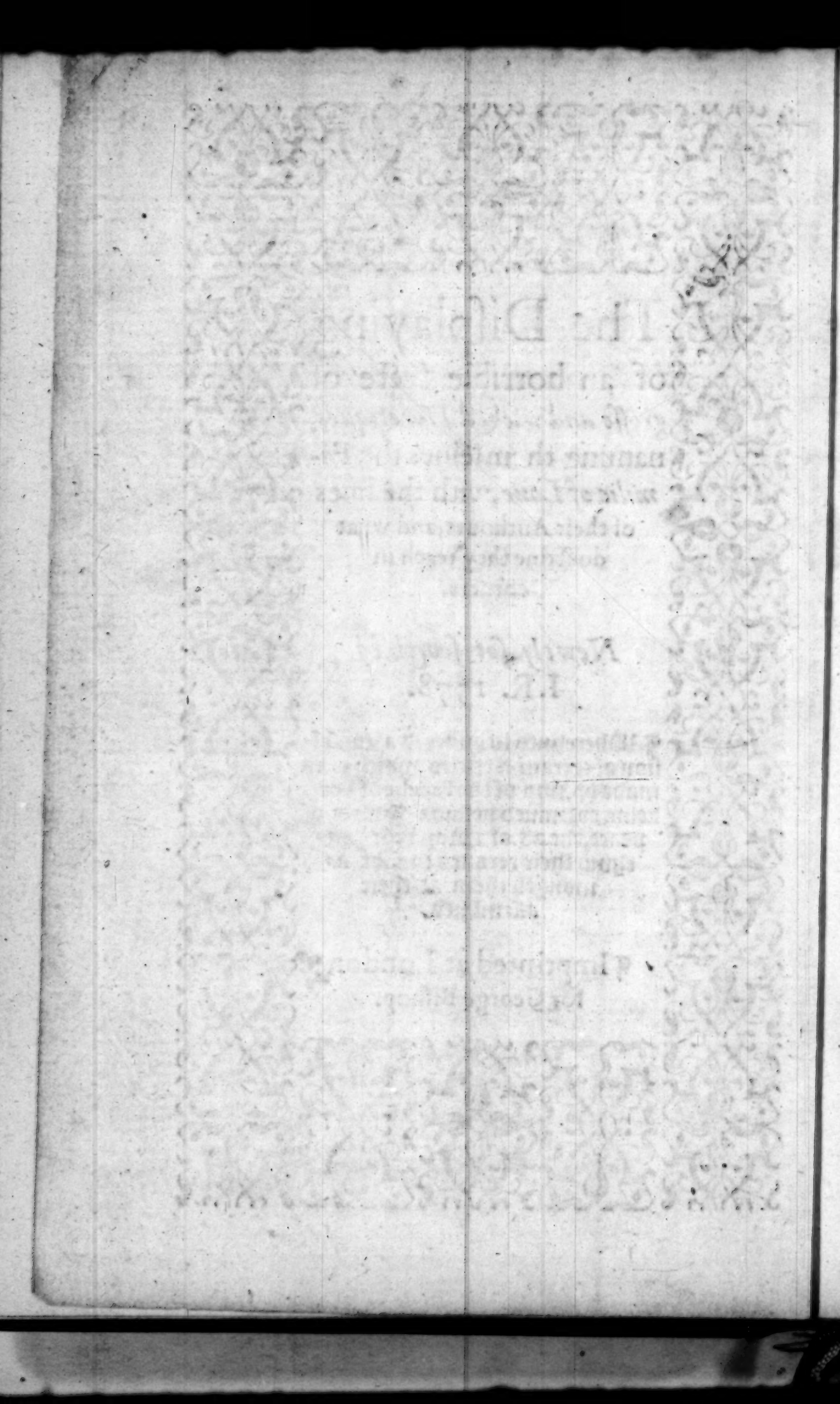
14
The Displaying

of an horrible secte of
grosse and wicked Heretiques,
naming themselues the *Fa-
milie of Loue*, with the liues
of their Authours, and what
doctrine they teach in
corners.

Newely set foorth by
I. R. 1578.

¶ Whereunto is annexed a confes-
sion of certain Articles, which was
made by two of the Familie of Loue,
being examined before a Justice of
peace, the 28. of May 1561. tou-
ching their errours taught as-
mongest them at their
assemblies.

¶ Imprinted at London
for George Bishop.



The Preface of the Author to the Reader.



WHEN I began to write of this doctrine of the familie of loue, I minded indeed, to haue sent it to a friend of mine which is entred into that errour, and so to haue made it as a priuate matter betweene vs. But when I had shewed the same to certein of my friends, to haue their iudgement in certeine pointes, their importunate suite was, that this small treatise might bee published in print: which request I was loth to graunt, for diuers causes. The cheefe whereof was, that Bookes which are set foorth vnto the eyes of all the world, had need to be circumspectly and diligently examined, before they be made as a glasse for all men to looke vpon. For, when as there are many beholders, there are also many fault finders. And in this simple work there are many faultes, through ignorance and want of skill committed: which I confesse, not to

Aij.

be

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be done of malice or negligence, but in truth, my simple and vnlearned capacitie could do no better. The faults are these. The rough and harsh stile, being rudely and without any good methode set downe, because I want the helpe of those artes, which comly & aptly couch sentences together, whereby the Reader might take the more delectation in reading and perusing of books. The order should haue beene amended, if time would haue suffred, but since it is otherwise, I beseech thee accept my good will. If any of the familie carpe at this booke, because of the rudenesse thereof, let them answer it, and a reply will speedily be perfourmed, wherein their expectation shalbe satisfied (I doubt not) by men of godly knowledge and learning. In the meane time, I will declare y^e cause that made me more willing to satisfie my friendes request. There are many diligent and godly teachers, which in places conuenient do inuey and impugne the doctrine of the familie of Loue, and yet are not thoroughly acquainted therewith: whereby many in the same family,
take

of the Authour.

take occasion to exclaime against them, as flaunders of their doctrine: and many also of Gods children, hearing the family of loue spoken against, are desirous to know what opinions & doctrine they holde and professe. Therefore I thought it my duetic, which I owe vnto Christes Church (as a member therof) to vtter & make manifest vnto all persons, what I know touching the Authours and doctrine of the same family. And seeing that wee liue amongst so many enimies of Christes Gospell, which object against vs varietie in opinions, it is verie requisite, y^e euerie member in Christs Church, put to his helping hand, to cleanse and purge the Church from such errours & false doctrine, as through the malice of Sathan daily creepeth in. For if we hearing Christ Iesus his death and passion (which is our only comfort) blemished and darkened by the suttle fetches and persuations of erronious & wicked men, possessed with fantastickall spirites, and shall not be moued with zeale: how appeareth any loue of God or Christ Iesus in vs? or where is become the fruits that

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should

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should shewe a iustifying faith? Many that are at ease and liue securely, thinke that this errour will of it selfe vanish & decay, without stirre or gaine saying. Which saying bewraith to much their want of the true feare and loue of God. For, if we shal daily heare but our friend euill spoken of, and be still and silent thereat, what loue or friendship appeareth in vs? Howe muche more ought we to be zealously affected when the glorie of our G O D, and the office of Christe Iesus our Lorde, shalbe shadowed and impaired, we sleeping securely without touche or motion of true zeale or loue? And if we looke into the daily increase of this errour, we shall then beholde our slouth and negligence. For in many shires of this our countrie, there are meetings & conuenticles of this familie of loue, & into what number they are grown, my hart reweth to speake, that which one of the same societie did auouch to me for truth. Therefore it is time to withstand their impious opinions, and euerie one according to his charge and office in the Church
of

of the Authour.

of Christ, to purge and cleanse the same, from the dregges and blasphemies of *H. N.* and his family. And although many errours & much false doctrine is taught in the family, more then is here expressed, (which to touch all would require a longer discouerie and a more learned Author,) yet I haue set downe (for a tast or shew) some of their doctrine, that the children of *G O D* may be armed afore hand, and take heede of such impious blasphemies as *H. N.* teacheth. Many Bookes are abroad, which I haue not seene, and many I haue seene, which I could not haue the vse of to reade. For except one will be pliant to their doctrine, and shewe good will thereto, he shall hardly get any of their bookes, no, nor they will not conferre, nor talke of any pointes of their doctrine with any, except it be to such as they finde inclined & (as they tearme it) willingly minded thereto.

And here I protest, that what my pen shall vtter, either touching the person of *H. N.* or his doctrine, I malice him not, nor his familie, I rather pittie the & their

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case, that

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that so many simple people are by his doctrine seduced and deceiued: neither will I auouch any thing, which I haue not sufficient warrant to proue. As touching his person and behauiour, I haue the testimonie of diuers ancient persōs, & of good credite, of the Dutch church, who haue beene acquainted with the same *H.N.* and haue dwelt together in one citie, and in one streete, being neere neighbours & familiar friends, who haue declared and testified the certentie of his behauiour, and demeanour. And touching his doctrine, I haue vsed this order, to set down the Authours owne speech, not adding or diminishing any thing, with the name of the Book, Chapter, or follio. And whereas I haue directed much speech vnto the familie, the cause is this. I haue beene familiar with some of them of long time, and haue had large discourses and conference with many of them: therefore if my simple speech, vttered by pen, may do any of them good, I haue that I desire. And this hath beene an other cause, why more willingly I condescended vnto my friends request.

And

of the Authour.

And because *H. N.* and his family haue protested, that the trueth hath no where beene taught in the world since the Apostles time, but now by the familie: how vaine this their assertion is, in it self appeareth. For if trueth hath bene hidd and buried this 1500. yeares, where is become Christes promise, that he would be euer with his to the end * of y^e world? *Matth. 28.* to what purpose haue so many notable men suffered Martyrdome, both in the primatiue Church vnder heathen Emperours, & daily do suffer vnder the persecuting and cruel Papists? If these haue not suffered for the trueth, where shall we seeke for trueth? at the handes of *H. N.*? Whose doctrine so farre disagreeeth from trueth, as light from darkenesse. This is a true saying, *Truth loueth no corners*, if the doctrine of *H. N.* be a trueth, why is it taught in corners? why dare none step foorth to maintaine the doctrine of *H. N.* being euery where spoken against? why dare none of the *Illuminate Elders* (which can not erre nor sinne) come before the simple ones in Christes schole, and proue their authors doctrine

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good

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Rom. 8.

good by the holy Scripture ? Their answer is, that feare of death doth cause them to be silent. Did Christ or his Apostles so ? If we pertaine vnto Christe Iesus, we must * be like vnto him in suffering, that we may reigne with him, (being called to witnes the truth.) And this is a thing also to be wondred at amongst the Familie, that if conference be vrged at their handes, they denie it vtterly: if disputation be offered, they flee from it egerly. The reason is, their doctrine dareth not to abide the light, nor the triall of the touchstone. If there were nothing else to proue their doctrine false, this were sufficient. I could declare of dissensions that are amongst them, and howe many of their great *Rabbines*, or *Illuminate Elders*, haue bene plaine *Arrians*, and haue recanted at Pauls Crosse: Also howe often they haue altered their opinions, as well touching communitie of things, as diuers other pointes. But bicause they will laye to my charge, that I seeke only to make them odious to the worlde, I cease to speake any further, bicause I rest, hoping in their conuer-

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uerſion, which I beſeech the Lorde our
God to grant for his Chriſts ſake. There
is one other thing which (as they affirm)
moueth the to be ſilent, bicauſe there is
no publique Magiſtrate y wil maintaine
their doctrine: therefore they are con-
ſtrained to be ſtill. If this be a cauſe ſuffi-
cient, let the Reader iudge, Shall a truth
be hidden, bicauſe no Magiſtrate will
giue it maintenance? Certainly if the A-
poſtles had ceaſed to preach Chriſt, vntil
they had warrant from the Magiſtrate, I
thinke many nations had bene yet vn-
conuerted. But I will not let to put them
in memorie where thei had maintenance
of a Magiſtrate. Euen in *Munſter* a citie
of *Westphalia*, where *Iohn Leyden*, and
Snipper Dolling, ſheweth the fruites and
effectes of their doctrine. Nothing they
taught nor publiſhed, but that which
they affirmed to receiue from God by
reuelation. What murders, what abho-
minations they exerciſed during their
reigne and gouernement, *Iohn Sleydan*, (a
man liuing at that time, and of good cre-
dite) hath manifeſtly publiſhed and de-
clared, And theſe men were *Hollanders*,
and

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and schollers of *David George*, whose disciple your author *H.N.* was at that time, although nowe he publish his doctrine in his owne name, and saith, that he hath receiued the same not by mans ministerie, but at y^e mouth of God, whose sound and voyce he saith he hath heard. The Scriptures do teach vs to flee from such men as boast of such vanities, that they are taught by reuelation. For * *Paul*, whē he was conuerted, was sent by Christ to *Ananias* to be instructed, * *Cornelius* was sent to *Peter*. Almighty God to teach his children, vseth alwayes the office and ministerie of mā. The Israelites had their Prophetes, men instructed by God, I graunt: but they had their testimonie of their calling ioyned with their office, as a seale, & badge, which was, a bold publication of their message without feare, because it was a trueth, and there was ioyned commonly therewith the working of myracles: which seales your authour wanteth. For neither *H. N.* nor any that followe y^e doctrine, dare boldly speake what they belecue, * nor render a reason of their faith and hope, as the

Actes. 9.

Actes. 10.

1. Pet. 3.

of the Authour.

the apostle Peter hath written: although
H. N. calleth himselfe a prophet, and
hath intituled a Booke, called *The Pro-
phesie of the spirite of loue*: in which booke
his manifest follie is openly declared, as
by reading this small treatise thou shalt
find. The Lord God for his Christs sake,
open their eyes, and mollifie their harde
and stonie hearts, that they may beholde
the suttleties conteined in the doctrine
of the family, and imbrace the ioyfull
promises which Christ our Lord hath set
foorth to vs in his Gospell, and that his
Gospel, and his Church may be free
from such depraues of Christ Iesus his
death and passion. So shall we his chil-
dren reioyce ouer their conuersion, and
magnifie the name of the Lord our God,
to whom be praise & Domi-
nion now and
euer.



Stephan Bateman to the gentle Reader.



Hristian Reader, consider I pray thee, howe from the beginning, there hath euer bene such discordance found, as hath bred great dissention a-

mong the creatures of the world: for by the wicked, the death of the godly hath euer ben hastened. And I gather it to be for this cause onely, that the absence of such godly might seeme to the froward a peaceable being, whē (not rebuked for their wicked and ungodly liuing) they might (as it seemed vnto them) liue secure, to doe what in their eyes and mindes seemed best. This subtile engine had

*Gene. 4. 6. Sathan in the beginning, when hee stirred
7. 8. 9. 19 Caine to slay his brother Abell. And why?*

Bicause his brothers sacrifice was good, and

Exo. 1. 2. 3 his euill, &c. Likewise, as from a corrupt

4. 5. 6. 7. 8. tree, there hath sprong forth such sappe, by

9. 10. 11. 12. the instigation of Sathan, in the members of

13. 14. 15. the ungodly: as ambition, hypocrisie, false

20. 32. religion, and such like: that to haue a place

of gouernement according to their natures,

they haue drinen the Church of Christe by

Num. 22. many extremities, into out Isles in the world:

and

to the Reader.

and when by Gods mightie assistaunce they Iosu. I. 3. 9
haue for a time enioyed quietnesse, yet such 7. 10.
bath bene the malice of the olde serpent and Iudith. I. 5.
his members, to beginne againe with uew de- 7. 10.
uised torments, to disquiet the peaceably ser- 1. Reg. 4.
uice of Christes Churche, which notwithstanding 5. 17. 31.
in spite of that furie, haue euer had stay, 3. Reg. 18.
in one place or other. And for the yet hoped 22.
time, after many attempts they mighte get 4. Reg. 1.
the victorie, the diuell, to the intent that by 1. 17.
domesticall discorde, the Church of Christe Psal. 1.
might be thoroughly shaken, as a lying spirit
begate error, error begate herisie: and how?
euen under the visard of hypocrisie, to feigne
the pure religion by outward ressemblaunce,
and so in time to bring in his mate Idolatrie:
that then betwixt them both, they mighte in
short space hate superstition, practising the
Church, in steede of the creator to worshipping Rom. I.
not only the creatures, but also idols made by Ezech. 37.
themselues: whiche as soone as euer the true Dani. 5. 3.
Church espied, beganne to seperate them
selues from that filthy broode: then came
discorde, and with him diuision, whiche diui-
sion increased a worse heresie, then before, so
that the sonnes of the diuell gate names, as
Phariseis, Seduceis, Esseis, Basilides, Cer-
donistes,

D. Cooper
Cron,

Stephan Baileman

donistes, Valentianistes, Marcionistes,
 Appelles, Montanus, Sabellius, Manes,
 Arius, Donatus, Macedonius, Eunomius,
 Pelagius, Eutiches, *whiche ingendered the*
Image of Pope and Papistes, when Iesus Christe his
both Churches, Church was banished, by the tyrannie of the
great murders, from Nero, to Domitianus,
Eusebius, and other, through persecution. After which
time yet to vex the Church anew, came in
 Menandrians, Cherinthus, Ebionites, Ni-
 colaïtes, Saturninus, Tacianus, Messali-
 ani, Nestorians, Anabaptistes, Liber-
 tines, and diuers others, whose nature not
 unlike to Turdus Syluestris, by whose fly-
 ing on the Oke or fruite trees, the Mistle
 groweth: so of the dounge of these filthie
 sectes haue proceeded a newe Mergus, a
 cormorant fowle, the Familie of Loue, an
 hereticall sect, that hath, to bring forth a
 newe puritie in religion, supped vp the moste
 part of former errors: which except it please
 the Almighty God in the mercies of his
 Christ our Lord and Sauiour, the sufferance
 thereof will giue occasion to a newe persecu-
 tion. It behooueth therefore all reuerend El-
 ders, Bishops, and Preachers, to seeke at the
 handes of our souereigne, authoritie to re-
 dresse

Gesnerus.
 The dung
 of the bird
 ingen-
 dreth the
 mistle.
 Mathiolus
 Bartholo-
 meus. Or-
 tus sani-
 tatis.

of the Familie of Loue.

dresse the same, or else will assuredly followe the like plague on vs, as was at Munster in Germanie, by Dauid George, Iohn a Leede, Knipper Dolling, and others, the seede whereof is H. N. Henrie Nicholas, nowe of Colone. His disciple here in England Christopher vittel Ioyner, and many moe, whom God turne from this and al other errors if it be his will, or else hasten their ouerthrowe from poysoning the simple, as yet to be accounted traitours to God, hypocrites to the Prince, and false Prophetes in seducing the people. Thus gentle Reader, I haue presumed to enter into this authoures booke these fewe wordes, to none other end, then to incourage thee to accept his paines, that seeketh by his studie and laborious toyle thine ease, in bringing to light that whiche mighte else haue longer bene hid, to the great hurte of this common waalth. And nowe being brought to light, giue God the praise: to whom be honour and glory for euer.
Amen.

Stephan Bateman, professour
of Diuinitie.

B.

The

of the Familie of L. one.

direct the same, or else will otherwise follow
 the like path on our way in Münster in
 Germany, by David George, John a
 Leede, Knipper Dolling, and others, the
 Leede whereof is H. N. Henric Nicholas,
 none of Colons. His disciple here in Eng-
 land Christopher Vittel Jorner, and many
 more, whom God takes from this and all other
 errors if it be his will, or else hasten them
 next from perceiving the simple way
 to be accounted from man to God, by Christ
 to the Prince, and lastly Prophecy in Leede-
 ring the people. I was gentle Reader, I have
 presumed to enter into this unknown book
 these few words to some other and others
 encourage them to accept the same, that I
 wish to his friends and laborers to be
 as in bringing to light that which might
 else have longer been hid, to the great praise
 of his common wealth. And thus be-

ing brought to light give thanks

praise to our Lord God

and glory for ever.

Ammen.

Stephen Bachman, Professor

The

The life of David George

testified by the Magistrates of Basil,

which was the founder of the heresie

and of H.N. and the Familien

of Lone.



DAVID George,

borne in Delphe a

towne of Holland,

taught his errours

in the lowe coun-

trie, where he dwel-

led fourtie yeares:

and fearing to be

espied by the Magistrates, departed out

of his countrie, Anno. 1544. & iourned

towards Basil in Zuitzerland, with his

famillie and kinsfolke, & named him self

Iohn of Bridges. When he was come to

Basil, he made his complaint to diuers of

the Magistrates, that he was banished

out of his native countrie for the worde

of God, and was faine to flee from place

to place. They took compassion of him,

and made petition vnto the Lordes of

the towne for him, that it would please

them to take him and his, for poore sub-

jects and inhabiteurs of their citie. They

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recei-

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receiued this answere, that they would not denie their citie to any honest stranger, being of a good & true religion. His graue yeares, sober speach, and modest behauour, with his ancient and comely apparell, did not a little preuaile, that his petition tooke place: so that he and al his companie were made free men of Basil, & was in good reputation among the people. He was liberall in giuing of almes, and full of hospitalitie: he married his daughters very worshopfully: he was serued in plate, and spent liberally: for his scholars in the lowe countries made collections for him, so that he wanted nothing. Eleuen yeres he dwelt in Basil, and it was not espied what doctrine he taught.

Then he built two houses, the one for pleasure in a garden, the other in the towne: one of the houses was by lightning and thunder consumed with fire: also in his own dwelling house one loft fel downe, and did much harme: al these were warnings of Gods displeasure. In proceesse of time, one that married his daughter beganne to mistrust his doctrine,

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trine, and when Dauid George vnder-
stode thereof, he sent for his sonne in
lawe, and with many persuations, en-
deuoured to confirme his sonne, to be-
leeue that he was that right Dauid that
was sent from God, and should restore
again the kingdome of Israel, and build
the tabernacle of Iacob in the latter
daies. Wherevnto his sonne answered,
that the restoring of the kingdome of
Israel, and al other prophesies of Dauid,
was fulfilled by Chyiste. With which
answere Dauid George was verie an-
grie: notwithstanding, with gentle
wordes he beganne againe to persuaade
him: y if any thing were too high in his
bookes, that he could not vnderstand, he
should commit it vnto God, from whom
such high wisdom did come.

He writ diuers bookes, especially one
called The wonder booke, wherein he
taught his damnable errorrs. He dyed
the 16. of August 1556. and was buried
in the parishe Church of S. Leonards.
Many of his disciples tooke great tho-
ught after he was dead, for that he pro-
mised vnto them that he should not die,

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but

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but if he did, he would rise againe within three yeares, and fulfill all his former promises.

Diuers of his disciples and scholars forsooke his heresies after his death, and confessed them selues deceiued, and acknowledged Dauid George to be a very blasphemour of our sauiour Christ. But certaine would not, but conueyed them selues away, and infected others. The Magistrates of Basil, when they vnderstande of his doctrine and manners, they called befoze them, all such as they suspected to holde of Dauid George, and searched their houses, found the booke and letters which he had wzitten: and when the Lordes of Basil had all, they caused them to recant solemnely in the chiefe Church, all such Articles as Dauid George had taught them. They found also in Dauid Georges house, a picture of Dauid Georges person, very curiously & cunningly counterfet, which together with the carcase of Dauid George, and his booke, letters, &c. were burned in the market place, his goodes and lands seised to the vse of the towne.

All

of the Familie of Loue.

All the rest that were knowne to holde that errour, did willingly abiure the same, and so were receiued as members of Christs Church. Yet did not his heresies cease, for diuers were in Holland, that stilly did maintain Dauid Georges heresies, and peruerterd many, among which number was Henrie Nicholas thought to be chiefe: who after the death of Dauid George tooke vpon him to maintaine the same doctrine, not in the name of Dauid, but in his owne name, as a Prophete, sent to rebuke the world of sin and iniquitie, & hath written many books in the Dutch tonge in a rude stile, which many of his schollers & followers haue translated into diuers languages: his *Euangelium Regni* is in Latin, many also are in a Dutch letter in English, translated (as is supposed) by Christopher Vittell a ioyner, dwelling sometime in Southwarke, who hath by his trudging about the countrie, infected sundrie simple men with this paysoned doctrine, & snared their minds so corruptly therein, that it is harde to plucke out of their heades those vaine

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types of H.N. which Vittel hath so deeply
impressed in their minds, y^e although
they denie publikely before the woꝛlde,
yea & set their handes against the same
doctrine, yet they returne againe to
their olde opinions, as is well sene by
many that I could name. For it is a
Maxima in the Familie to denie before
men all their doctrine, so that they keepe
the same secrete in their hearts: which
is impious and vngedly.

There haue bene many of our En-
glishe men in Flaunders, to conferre
with this H.N. their Authour: of whom
in their returne they speake great good
of his wisdom, of his milde nature, of
his humilitie, and of his patience: yea,
and as they vainely boast, that he knew
of their secrete messages, which they ac-
count to be miraculous. And when he
maketh any mention of the woꝛkes
which he hath wꝛitten, he calleth them
the woꝛkes of God, and seldome or ne-
uer his woꝛkes. Certaine pamphlets
are newly set foꝛth as his woꝛks. The
Lord bring such devices of Sathan to
naught, & pꝛeserue his church enermore

The

of the Familie of Loue

The life and doings of H.N. testified by
certeine of the Dutch Church yet
liuing, who knew the man,
& were acquainted
with him.

H. N. otherwise called Henrie Nicho-
las bozne in Amsterdam a towne
in Holland, of many was called Henrie
of Amsterdam, who with his bzother
Iohn, departed from Amsterdam, about
the yeare of our Lord, 1533. When a cer-
teine sturre was in the towne tending
to a tumult. And these two bzethzen
had prepared money with other furni-
ture, to ayd (as they pzetēded) their bze-
thzen in Munster a citie of Westphalia:
who were distressed by a siege of the no-
ble men, as you may read in the x. booke
of Sleydanes Cōmentaries: & although
he giue them to name Anabapristis, (foz
they were rise in those dayes) yet sure-
ly it is probable that Dauid Georges
followers were there, vnto whom these
two bzethzen did send ayde, who being
espied by the Magistrates, were impzi-
soned.

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soned: at the last they forsooke the citie,
& came to Emden, a citie of Westfrize-
land. Iohn Nicholas was a brewer by
occupation, but Henrie was a Mercer,
and called commonly Henrie of Amster-
dam. He was a man of a reasonable tall
stature, somewhat grosse in bodie. He
had a sonne who kept his shop, called
Iohn Nicholas. This Henrie was verie
braue in his apparell, he would go in
his crimson satten doublet euerie holi-
day. Henrie gaue himselfe to writing of
bookes, which he put in print, especially
one amongst the rest, which was the
chiefe, called The glasse of righteousnes,
the lesse: for he compiled two bookes of
that title, wherein he certifieth his fa-
milie of loue, that they must passe foure
most terrible castels ful of combersome
enimies, before they come to the house
of loue: the first is Iohn Caluine, the se-
cond the Papistes, the third Martin Lu-
ther, the fourth the Anabaptistes: and
passing these daungers they may bee
of the familie, else not: this is testified
by a man of credite, one Adrian Gissing,
who did read it in a Dutch booke intituled

of the Familie of Loue

led as afoze said. There was complaint made vnto the Magistrats, whē certein of his books came abzode, that he despised all maner of religiō, especially those of Caluine and Luther, affirming that of all other they were the worst. He married his daughter to a yonker, & when they should come to church, Giles Faber minister of Emden did denie her marriage, saying vnto Henrie Nicholas, that he was a derider of their religion. Also Henrie Nicholas had in his house three women, which went all alike in their apparell: the one he affirmed to be his wife, the other his sister, the thirde his cousin. It happened his cousin to be sicke verie doubtfull of life: the neighbours in such a case resorted vnto her, and there befoze diuers of good report, she confessed that Henrie Nicholas had abused her body, and made her beleue that she should neuer die. The neighbours hearing this so odious a matter, made complaint vnto maister Brames, who was Drosserd of Emden, or gouernoꝝ. He according to his office, came to the house to haue apprehended
the

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the partie but Henric was fled immediately before. The Magistrate seised upon his goods, and carried it away unto the castell of Emden, and this was in Anno. 1556. Henric fled to Peusam, to a yonker called Hycomanning, one of his Familie of Loue, and there remained about a yere. He was 57. yeres old when these thinges happened. It is thought that he went with Granuella to Naples the yere following, and the most do verily think that he is dead, but our Familie in England do beleue y he is aliue, & doth still write: if it be so, by this collection he can not be lesse, then 78. yeres olde. He doth call him selfe *Restaurator omnium*, in the thirteene Chapter of his *Euangelii*. So did they at Munster intitle a booke, and called it, The booke of restoration. In which book are contained diuers horrible heresies which thei held, as may appeare by Sleidans Commentaries: which I haue here placed, that the reader may perceiue howe in many thinges their doctrine in Munster and the Familie in England do agré.

Articles

of the Familie of Loue.

Articles taken out of the Booke of re-
stauration which they in Munster
held, as appeareth by

John Sleydan.

1 The time of Restauration is at hand.

2 The seate of Dauid which is decayed, shall be erected.

3 The writings of the Prophetes shall be nowe fulfilled.

4 This restauration goeth before the world to come; to the intent that all the vngodly being destroyed, the house and seate of Iustice might be prepared and beautified.

5 The marriage of such as are not lightened with true faith, is polluted and filthie, and to be reputed for whoredome.

6 Martin Luther and the Bishop of Rome be false prophets, but of both, Luther is the worse.

7 Since the Apostles time the word of God was neuer preached truely, nor any iustice vpon earth.

8 There are foure prophets, whereof two are iust, Dauid, and Iohn Leyden,
and

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and two vninst, the bishoppe of Rome,
and Luther.

Their teachers in Munster, were all
of the most part Hollanders, and Dauid
George did then teache his blasphemous
doctrine at that time. Although
John Sleydan doth generally call them
Anabaptistes, yet it is verie probable, y
these and other of their articles are all
one with the familie of Loue: for the
Anabaptistes doe holde none of these.

Articles gathered out of the Bookes,
of *H. N.* and which are taught
by the Familie of Loue.

1 **I**N primis, that *H. N.* can no more
erre or misse the right, then Moy-
ses, the prophets, or Christ, and his A-
postles.

2 Item, the Elders are illuminat and
Deified: and God in them Hominified,
or become man.

3 Item, their illuminate Elders doe
not sinne, neither actually, nor by co-
gitation,

4 Item

of the Familie of Loue.

4 Item, that they may ioyne with any congregation or Church, and liue vnder the obedience of any magistrate, be he neuer so wicked or vngodly: the Turke, the Pope, or whosoever.

5 Item, that they allowe a kinde of shriste worse then popishe. For where the Pope requireth but confession of the act comitted: they will haue y thoughts manifested, and what our nature and inclination draweth vs vnto.

6 Item, they hold, that the lawe of GOD is possible to be kept, of euerie man that will indeuour himselfe therto.

7 Item, that their authour *H.N.* is the true prophet of God sent to blowe the last trump of doctrine, which shall be published vpon earth, & he only knoweth the true sence of the holie scripture.

8 Item, that his bookes are of equal authoritie with the holie scripture, and are written with the same spirite.

9 Item, all is false and lyes, whatsoeuer is taught or preached by any other, then their illuminate Elders in the Familie.

10 Item, they commend the Pope
and

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and Cardinals, and allowe the Masse, & other their ceremonies.

The Bookes of H. N. which I have seene.

- 1 **I**N primis, the first Epistle of H. N.
- 2 **I**tem, the first and second exhortation of H. N.
- 3 **I**tem, a dialogue betweene the father and the sonne.
- 4 **I**tem, the prophesie of the spirite of loue.
- 5 **I**tem, the published peace vppon earth.
- 6 **I**tem, the declaration of the Masse.
- 7 **I**tem, their *Euangelium Regni*.
- 8 **I**tem, the true and spirituall Tabernacle.
- 9 **I**tem the newe and heauenly Ierusalem.
- 10 **I**tem, a confession of their faith newly made.
- 11 **I**tem, sundrie Epistles of H. N.

*Bookes which I heare of, and haue
not seene.*

2 Item

of the Familie of Loue.

1 I Tem, two Bookes intituled the
Glasſe of righteouſneſſe.

2 Item, a Booke called the holie Lamb.

The displaying of the Familie of Loue.

When I conſidered the duetie of a
Chriſtian, to conſiſt in the true
profeſſion of Chriſt Jeſus his name, &
diligently to walke in the pathes and
wayes, maniſeſted in his word, and to
ſeeke to beautifie and enrich that belo-
ued ſpouſe, the Church of Chriſt, ſanc-
tified by his bloude, I could not holde
backe my penne, to publiſh ſuch matter,
as I ſee daily to blemiſhe that beloved
bride: (I meane the Church of Chriſt:)
and to haue crept in by the ſubtiltie of
Sathan, our profeſſed enemy. Having
therefore gathered diuers notes of that
cankered erroꝝ of H.N. taken out of his
bookes, which I haue to ſhewe, I had
thought to haue ſtayed my hande from
further trauell: but being vꝝged by di-
uers of Gods children, to manifeſt this
my labour, to the end, that ſome noui-
ſes of that error might, (if it were poſ-
ſible)

The displaying

and Cardinals, and allowe the Masse, & other their ceremonies.

The Bookes of *H. N.* which I
haue seene.

- 1 *I* N primis, the first Epistle of *H. N.*
- 2 *I* Item, the first and second exhortation of *H. N.*
- 3 Item, a dialogue betweene the father and the sonne.
- 4 Item, the prophesie of the spirite of loue.
- 5 Item, the published peace vppon earth.
- 6 Item, the declaration of the Masse.
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further trauell: but being vrged by di-
uers of Gods children, to manifeſt this
my labour, to the end, that ſome noui-
ces of that error might, (if it were poſ-
ſible)

The displaying

sible) be stayed from further plunging themselves into that gulf of impietie. How the wicked take occasion by these & like errors, to speake euil of Christs Church, the eares of many godly doe heare, Especially the Papists: who speak and write, and nothing is heard more common in their mouthes, then these tearmes, ye are at variaunce amongst your selues: no vnitie of doctrine is obserued: ye are of diuers opinions and sectes. But how vntruely they impute these maters vnto the church of Christ, to euerie member of the same Church it is euident.

For if we consider the wisdom of God in governing his, we shal perceiue that in all ages, when Christs Church did most flourish in perfectiō, then was errour and heresies moste rise, as may wel appere euen in the Apostles times, by the Nicolaitans, Ebionites, Cerinthus and others. How busily did the fathers in the primitive Church withstand such heresies, as crept in, euen in that happie time? Tertullianus, the Valentinians: Augustine, the Donatistes; and Athanasius, the

of the Familie of Loue.

the Arrians, with infinit mo, as by reading the Ecclesiasticall histories doeth well appeare. Wherein, what trauell hath bene taken, what counsels called, what Books written, it were a wonder to behold. But when corruption began by litle and litle to spread her selfe, and got the face of a Church: How were dissentions appeased, & no varietie seemed to be? Where as in deede, nothing was taught nor published but dreams & deuises of men: who leauing the certein and known wayes of y^e Lord reuealed in his word, betoke themselves to depend vpon the doctrines of men. But if we descend into these laste times, wherein we liue, and marke the wisdom of God in governing his Church, how he hath manifested his sonne Christ Iesus with an vncovered face, to the great comfort of his children, how the doting dreams of men are vanished, how nothing but Christ Iesus is lifted vp with prayes, as the immediate and only cause of our saluation, how the true vse of woordes is placed, not as any cause, but as the

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C.ij. fruits

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fruites of our iustification. And yet to see how busily sathan (enuying the prosperitie of Chzistes spouse) endeouureth daily in his mebers, to trouble and disquiet this peaceable Sion, by raysing vp diuers strange and monsterous heresies, as the Anabaptistes, the Free will men, the Arrians, the Pelagians, and the Familie of Loue, with many others, which heresies the Diuell moze busily soweth nowe, to disquiet the Church, then heretofore in y time of ignozance, when he lulled the most part of y world in errorrs and dzeames of men. And seeing that euerie errorr doeth seeke his cloake & defence by the holie scripture, yet we haue great cause to reioyce, that onely by the scripture they are all put to silence, and their heresies made manifest to all men: as by the learned treatises of many graue men in this our age doeth manifestly appeare. Of this last errorr of H. N. the cheefe pillar and vpholder of these errorrs of the Familie of Loue, (Whereof by the Lordes assistance, I minde to leaue behinde

of the Familie of Loue.

hinde me such notes and bréeses, as of certeintie I haue learned, bothe of the person, and also of his doctrine) No man hitherto (that I can learne) hath endeououred to confute them in wꝛiting.

Whose Bookes as they haue come to my hande, I haue with diligence perused, and by much conference with diuers of that Familie, learned the doctrine which they folloꝛue. And where as they haue bene charged with diuers articles befoꝛe the highe commissioners, yet by no argument that I can learne, doe I finde that they holde all the errours contained in the same.

Notwithstanding, so many as either by the doctrine of Henrie Nicholas, or by conference I haue learned, I haue set downe, to the ende that some good man might be incouraged to confute so impious an authour, and such horrible errours, and perfourme in some learned worke that whiche my want and capacitie is not able to supply: neither would I haue ventured to committe to wꝛiting suche rude and igno-

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rant labour, the matter being in deede better then the handling: but in my opinion, it is better to haue course bread, then none at all.

And because diuerse with whome I am familiarly acquainted are fallen into this error of Henrie Nicholas, I haue the rather for their sakes bent my studie to doe them good, if it be possible. And if these simple notes may haue that successe that I wishe: I trust it will stay some of C D D children, from running headlong into that bewitched snare. And also suche matter, as by disputation, and conference with some of the same familie, I haue voulded out, I will declare. For in deede, the Authour in his Bookes doeth not deale so plainely, as one being ledde by the spirite of C D D, whereof he boasteth: but verie subtilly, and darkely, and so as the iudgement of many godly and learned men, to whom I haue deliuered his Bookes, vppon the reading of the same, haue

longe thus some speciall iudiciall testimonie
I may .iii.D

of the Familie of Loue.

testified, that there is no matter in the Authour, that may bee drawen into argument, but that it seemeth to be as a riddle, or darke speeche, and therefore more intricate to be folloved.

And as his tearmes and phrases are geyson and vnswonted, so they doe dafell the simple, with an admiration of a prudent spirite to be in the Authour, whiche of meane wittes can neither be comprehended nor vnderstande.

And when the Kabbynes of that Family, whome they tearme Illuminate Elders, haue bene pressed by me and others, to giue a reason, why the Authour hath so cunningly and subtilly dealt, not expressing his minde in plaine tearmes and speeche: the best answer that hath bene made is, that the Authour hath witten in the Dutch tongue, which wanteth his grace and eloquence, being turned into our rude Englishe. But if I might be bolde to repley without offence, his rude stile being witten in the Dutch tongue,

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is rather beautified by translation, then impayzed : for I haue some copyes in Dutche, some in Latin, and some in English: wherein the Authours barbarous stile, and his ignorance, is verie much manifested, although some of his schollers haue put to their helping handes, to garnishe this their barbarous Authour : especially the booke intituled, *Euangelium Regni*, which is translated into Latin exactly. I would to GOD the matter did answere the goodnesse of the tongue.

And if I should diligently seeke out of what forge the Authour Henrie Nicholas hath fyled his heresies, I am certainly perswaded, that one Dauid George was the founder, hatcher, and breeder of all this mischæfe, and Henrie Nicholas, but a disciple or scholler of the same Dauid. What this Dauid was, you may perceiue by that which is set downe before : whose errors also for a tæst I will set downe in part as they are collected by the gouernour of the vniuersitie of Basill, that all men may see,
that

of the Familie of Loue.

that an euil authour hath bred a worse scholer : And thereby shall be perceiued that Dauid George his opinions differ nothing from H. N. but are so like in wicked boasting that they haue the spirit of God, that a man may thereby say, an euill father hath begotten a worse sonne.

Articles taken out of Dauid George.

1 **A**L doctrine taught by Moyfes, the Prophetes, and Christ him selfe, are not sufficient to saluation, but onely to keepe the people in good order, till the comming of me Dauid George : but my doctrine is able to saue all those that put their trust therein.

2 Dauid George doth further say, that he is the right Messias, the beloued sonne of the Father, not borne of the flesh, but of the holie Ghost : and when Christ was dead, according to the flesh, the spirite of Christe was kept at the fathers appointment, vntill the comming of Dauid George, and giuen to him.

3 He saith, that he will set vp the true house of *Dauid*, & the children of *Leuie*,

C.v.

and

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and he will raise the tabernacle of God, through the spirite of Christ, not by the crosse and suffering, but through meeknesse and loue.

4 He saith, that whosoever speaketh against his doctrine, shall neuer be forgiven, neither in this worlde, nor in the world to come.

These I haue set downe as the doctrine of Dauid George, founde in his books. And bicause their doctrin may be better viewed and seene, how they agree in wicked & diuelish phantasies of their own deuite: set on by the father of lies, our ancient enimie, to be a stumbling blocke vnto the simple, and to darken and blemish the ioyful proceeding of the glorious Gospell of Christ Iesus, which almightie God hath in mercy reuealed to nations & kingdomes most plentifully, mauger the malice of the diuell and all his childezen: I haue therefore here placed certaine sayinges of H. N. which are word for worde taken out of his bookes, that the diligent reader may see how in wicked boasting they agree, & what

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What vile doctrine they publish.

*The errours of H. N. taken out of his
owne booke translated into
English.*

I For the being of God, or essence, gaue foorth his sound and voyce, and spake vnto me H. N. through his spirite of loue, all these wordes, and saide.

Proph. cap
I. diuis. 5.

Speaking against the Church, he saith:

2 For that cause if thou now account not thy selfe for an whore, but esteemest thee for the faithfull espoused wife of Christe, my iealous conceiuing can not stand otherwise towards thee, but that thou art a presumptuous whore, which dissemblest and playest the hypocrite with Christe, and couertly committest whoredome, and neuerthelesse, wilt be iudged as a faithfull espoused wife of Christe. So shalt thou presently be constrained to drinke the bitter cursed water of my iealousie.

3 All that God hath spoken through
his

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his holie Prophetes, and what is written of Christ, should also in vs, and with vs, become fulfilled, to the honour and glorie of God, and to our ioy.

Out of a Dialogue betweene the fa-

ther and the sonne. Chap. 17.

*the sonne concludeth with
these words,*

SEeing nowe that I (my father) haue found out in deede, that our Lorde the moste highest hath reuealed his mercie seate, the possession of his most excellent Maiestie, and heauenly riches in thee, and with the same beeing of the perfect Godhead, made a godly dwelling with thee : so were it meete that all the generations of the earth submit them selues vnder the same mercie seate and godly Maiestie, and assemble them there vnto.

Here maiest thou see these two men boasting thē selues in their presumption and pride of minde, to haue the spirit of God : the one saying, that the same spirit which was in Christ Iesus when he

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he liued on earth, is nowe in Dauid George, which is horrible blasphemie. He abaseth Moyses, the Prophets, and Chriſte him ſelfe, in whose doctrine the certaintie of our faith is firmly fixed, against which the gates of hell ſhal not preuaile: & promiſeth to bring the house of Dauid and the children of Leuie into great prosperitie, and to set them vp: not with painful ſuffring, as Chriſt our Lord in him ſelf hath perfourmed, & left to vs his children example to follow his ſteppes in ſuffering miſerie, that we might reigne with him in glozy: but he promiſeth to bring his diſciples into that glozy through meekneſſe and loue, which in deede is the pleaſanter way to be followed, if we conſider fleſhe and blond.

H. N. he following his father in like blasphemie, auoucheth, that he hath talked with God, not by inspiration or reuelation, but by giuing forth his ſound & voyce. Then placeth himſelfe in Chriſtes ſtead and office, in iudging the children of God, ſaying: My iealous conceiuing can not ſtande otherwiſe towards

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wards thee, but that thou art a presumptuous whore: and shalt be constrained to to drinke the bitter cursed water of my ielousie. If these be not Luciferian boyces, I am much deteined: then he saith, that what the Prophetes & Christ haue witten, that must be fulfilled in him and with him: and that all the generations of the earth must submit them selues vnto the mercy seat, and godly maiestie, which is in him. Thus I suppose my coniecture standeth firme, where I saide, that Dauid George was the hatcher of this heresie, and layde the egge, but H. N. brought forth the chickens. How wel they agree in vaunting themselves, doth well appeare: and that the sonne is farre worse then the father. Surely I could well haue spared my penne in witing this and other their wicked opinions, which their patrones haue buried in silence, hadde not the zeale of the Lordes house carried me so farre, that I could not stay, vntill I had published suche matter as came to my handes, whereby I saue the glory of Christ Iesus to be so defaced: & seeing these

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these wicked impes to place them sel-
ues so high in y^e mindes of many simple
people here in England, it pitieth me to
see them so snared in this bewitched er-
rour. A man would thinke that these
things are so vaine & absurd, that none
y^e were in their right wits, would once
bend their mindes to imbrace the same.
In deed, if I did not know many of the,
and am truely certified by some of the
same fellowship, that there are in Eng-
land, at the least 1000. in diuers partes
of this realme, which do hold this vain
& monstrous opinion of H.N: I would
not haue traueled any further. But euē
for their sakes, who in deede are simply
deceiued, and not maliciously holde any
thing, doe I write: and if this my la-
bour may (by the Lords will) conuert
any of that fellowship, and bring them
into the plaine and manifest way, whi-
che Christ Iesus hath left in his word,
I haue my expected desire. There is
no one thing in my opinion that hath so
much preuailed with this simple sorte,
which are members and professors of
y^e Familie of Loue, as a certaine shewe &
out.

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Esai 53.

Rom. 4.

outwarde face of a holy conuersation,
which some of their illuminate Elders
do seeme to vse. Wherein they follo^we
the steppes of the Pelagians and Pa-
pistes directly, whose doctrin of wo^rks,
ho^we by them we are in the fauour of
God, and accepted, doth in diuers crea-
tures manifestly appeare, destroying the
wo^rke wrought by Ch^riste our Lo^rde,
* by whose bloud we are cleansed, and
by whose stripes we are healed: & with-
out this faith in Ch^rist, all our wo^rkes
be they neuer so godly, are mere im-
pietie. If he wo^rke in vs the will
and the deede, what haue we to boast
of wo^rkes? If we haue nothing which
we haue not receiued, what fauo^r with
God doth our wo^rke purchase? If euer-
lasting life be the free gift of God, what
haue our wo^rkes to do in that matter
of our saluati^on? It standeth not vpon so
fickle a point as the vncertaintie of
our wo^rkes: but in suche errours they
wander, which leaue the wholesome
p^rcepts of the holy Gho^st reuealed by
the scripture, and embrace the doct^rins
of men. It seemeth that the simple truth
which

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which by the Scriptures we be taught,
and the promises of Christ our Lord
made vnto vs, doeth not content their
curious heads, but vainly they wander
in euery vncertaine way, esteeming H.
N. and his sayings expressed in his booke,
to be of no lesse value and credite, then
the sacred Scripture witten for our
comforte, not as the workes of men,
but by the finger of G D D, euen the
holy Ghoste. And whereas H.N. doeth
boast him self y he can not erre, he saith
that, with the same lying spirte that is
in the Pope, affirming the selfe same
thing. As for the Pope, it is manifest y
nough without p^{ro}ofe. But bycause
some may thinke that I anouch that of
H.N. that is not to be p^{ro}oued, I will set
downe his wordes as they are witten
in his booke intituled, The prophesie of
the spirit of Loue, the 13. chapter, where
you shall perceiue, y H. N. doth couple
him self with Moses, with y Prophets,
with Christ and his Apostles, very pre-
sumptuously affirming, that he him
selfe can no moze erre then they. His
wordes be these.

D.

H.N

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H.N. Chap. 13. verse.

Moyſes, the Prophetes, Chriſte, and his Apoſtles, and his Miniſter H. N. they iudge to erre, or miſſe the right, rather then acknowledge them ſelues in their imagination to be ignorant and lying.

In my opinion H. N. in theſe words doth ſomewhat ouermatch the Pope, for the Pope doth acknowledge, that as he is a man he may erre, but as he is Chriſtes vicar or deputie vpon earth, he can not erre: but H. N. without any diſtinction doth affirme, that he can no more erre then Chriſte or his Apoſtles. And in deede his bookes are thought amongſt his diſciples to be of equall authoritie with the ſcripture, & they do affirme that they are written with the ſame ſpirit. But if their bare affirmation may ſtand for good proſe, then indeed it is ſomewhat they ſay: but y^e holy ghoſt hath taught vs an other leſſon, ſaying, beleue not euerie ſpирite, but trie the ſpirit whether he be of God. And that wemay rightly diſcerne this H. N. otherwiſe called Henrie Nicholas, (which ſa-
keth

of the Familie of Loue.

keth vpon him to be that great prophet,
sent to rebuke the world of sinne, & hath
written his bookes, intituling one, The
prophecie of the spirit of Loue: wherein
he prophesieth of many thinges to hap-
pen to the Church of God befoze this
time, but God be thanked, his wordes
are no warrants, & he is proued a false
prophet: and since our Saviour Christe
published vnto the world y^e glad tidings
of his glorious Gospell to our great co-
fort, the office of prophesying or foretel-
ling of thinges to come, hath ceased in
Christes Church. Many haue risen and
taken vpon them to prophesie and fore-
tell thinges to come, but they haue ben
counted false prophets, euen as H.N. is)
Christ our Lord did forewarne vs that
in the latter times such false prophetes
should rise, and false Christes, and such
daungerous dayes, that if it were possi-
ble, the very Elect should be deceiued.
Blessed be the Lorde our God, which by
the light he hath giuen his children in y^e
holy scripture, doth so instruct vs, that
the very childre & babes are able to con-
fute these false teachers & false prophets!

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And least the Papistes should imagine that this H.N. should be a professor of the Gospell, I will declare manifest causes, to proue that he is a right chickē of the Church of Rome, and harboured many yeares by Granuella a Cardinal. Howe he extolleth the Pope to be that great Priest of the West: howe he openeth the misteries of the Masse, in a booke intituled, A declaration of the Masse: Howe he commendeth euery trifling toye in the Masse, by the booke may at large appeare. Howe he allowed confession worse then auricular, may appear by diuers his owne words, which, least any should carpe at me, I wil set down: Howe he agreeth with the Papistes, in extolling workes as efficient causes of our saluation, I haue before touched. Al which do proue, that he is no professor, but an enimie to the Gospell of Chyriste our Lord.

H.N. in the first exhortation. Chapter 13. Diuision 12.

IT is expedient that they should make manifest their whole hart, with al their coun-

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counsels, mindes, willes, and thoughtes, together with all their doings, dealings, and exercises, naked and bare before the eldest in the Familie of Loue, and not to couer or hide any thing (be it what it is) before him, and what their inclination & nature draweth them vnto.

By this it doth appeare, that nothing must be kept vntolde or vireuealed to the eldest Elder in euery their seuerall conuenticles: for else it can not be vnderstande, that one man in one countrie shoulde heare all the rest particularly. And here they step one foote before the Papistes in my opinion: For where the Pope requireth but a confession of the ~~act~~ committed, H.N. requireth a declaration of the thought, and what the inclination of our nature draweth vs vnto. And yet in moe speciall pointes they agree with the Papistes, namely, in the possibilitie of the Law, to be kept of euery one that will seeke to performe the same. And wheras I shewed before, that H. N. and the Pope do both boast that they can not erre, I thinke it not

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amisse, to let H.N. tel his owne tale touching this matter, that his scholers may behold, that I flander him not, neither do make his doctrine worse then it is.

*In the first exhortation, Chapter 13.
Division 11. Fol. 31.*

They ought to beware that they distrust not y^e eldest in the Familie of Loue, nor suspect any maner of euil or vnwisdom by him, nor yet in any wise persuade them selues, that the exercises, documents, and instructions which are taught or set foorth before them, by the father of the Familie of Loue, or eldest Elder, are too sleight, too childish, or too vnwise for them to followe after, or to obey: but with perfect hearts, humbly & single minded, as good willing children, to receiue the same instructions, proceeding out of the wisdom and counsell of the eldest, and to stand euen so submitted, till they come vnto the manly oldnesse in the Loue.

Here is shewed, that none must sus

spec

of the Familie of Loue.

pect the oldest Elder touching any false doctrine that he might utter, nor to thinke any vnwisdomie to be in him: in which affirmation, howe arrogantly doth he challenge that vnto him, which is only due to Christ our Lord, and to y^e holy scripture, written by the spirite of God? And although he boast that he hath the spirite of God, and that he is Godded with God, & God in him Homified or made man, yet are not we to belieue such lying spirites, which utter such absurd and blasphemous doctrine, contrarie to the Scriptures of G D D. And bycause I am entered into that high point of Diuinitie, which amongst the Familie is counted a misterie, I thinke it not impertinent, to set before the eyes of all the professors of H. N. and his doctrine, what the meaning of those termes are, to be Godded with God; for as they be straunge, vnknowned, and vnaccustomed speeches, so the doctrine taught in the same, is more strange and absurd.

It were conuenient that we that profess Christe, should be content with

D.iii.

such

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such phrases as the holy Ghoste doth utter in the sacred Scriptures, and not to seeke curiously strange termes, which are not in the holy historie, nor consequently can not be gathered out of the same: of which number this is one, to be Godded with God, and vngodded with man: the meaning of all suche termes is this, as it is taught by H. N. and embraced of the Familie.

They holde as a principle in the schoole, that after regeneration we sinn not, fortifying this their assertion with this place of the Enangelist S. Iohn: He that is borne of God sinneth not, and he that committeth sinne, is the seruaunt of sinne. Againe, God heareth not sinners. All which places are very truely saide and alledged, but to a wrong purpose, for the places do not proue that the regenerate man sinneth not, but sheweth y sins are not imputed to a regenerate man, to condemnation and death. He that is borne of God or regenerate, sinneth not: That is, to his destruction enerlastingly. The Scriptures do teach vs to distinguish sinnes in this sort: to
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commit sinne, is one thing, but to abide in sinne, or to dwell in sinne, or sinne to haue dominion in vs, (as S. Paul saith: Let not sinne reigne in your mortall bodies: & in the Epistle to the Romanes. Committe not wickednesse with greedinesse,) is another thing. This last pertaineth not to the elect of God: For as the children of God do daily fall thorough frailtie and humane imperfections, so they are daily renewed by the spirit of God, which drineth them to repentance. But with the wicked the case is otherwise: For they sitte downe in the seate of the scornfull, they committe wickednesse with greedines, saying, tush, God seeth vs not: such sinners God heareth not, and such be seruantes vnto sinne. Now in the Familie it is otherwise taught, and otherwise believed: For they affirme that after we be regenerated, which they terme, The vpright freedom, we actually sin not, neither in thought nor deed. And y we may heare the Authour H.N. utter his own speech, I will set downe what he writeth touching this matter.

D.v.

In

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In the Dialogue, deuision 26. follio 40.

The true freedom is this, that the man in his heart, minde, and spirite, be wholly released, purged, and purified, from all wicked nature and sinne, whiche hath raigned ouer him, and that there dwell, liue; nor rule, any other thing in him; namely in all his spirits, thoughts, minde and soule, but alone the true Godhead, with the louely beeing of the vpright loue, and wholly to be replenished with all the vertues of God, and that there flowe nothing else in him but spirituall and heauenly waters.

Hereby it may appeare, what the Authour H.N. thinketh touching regeneration, whiche they call The vpright Freedome. And as I haue conferred with diuers of the same familie, to vnderstand these mysteries, which in the end with much ado, I haue sound out to be, y after we be regenerat, we sinn not. And when I haue required somewhat out of y holie scripture to proue this: in the end I haue receiued this for answer. God doth promise to dwell with y man,
that

of the Familie of Loue

that is of a lowly mind & humble heart. Also, ye are the Temples of the holie Ghost. And againe, the father and I will make our habitation in man. Nowe where Christ dwelleth, there also is the father and the holie Ghost: where o2 in what man soeuer God thus dwelleth, it may be well verified, God dwelleth in him: if God dwell in him, then the contrarie can not remaine in the same bodie. God is pure, and will not dwell in a corrupt vessell: Two contraries can not be in one place: Christ and Be- liall can not dwell in one temple: Light and darknes can not be together. That man y hath God thus dwelling in him, may be called Godded, o2 god dwelling in him: so y by this reason maies God ded with God and God Homified in man. This their Rabbynes o2 Illuminat Elders do teach, and whatsoever this Godded man doth speake, thinke, o2 do, it cannot be euill, neither may be so iudged by any.

What vain doctrine this is, may wel appeare euen in it self, & yet I was long acquainted, & much trauelled in y mat-
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ter, befoze I could get this great myſterie opened vnto me, which y^e yong ones in the Familie can not explicat, except he come vnto the ſtate of an illuminate Elder. And as I haue befoze proceeded, ſo you ſhall ſee y^e Autho^r H. N. vtter his owne words, whereby no ſuſpicion ſhal ariſe, that I haue ſpoken that I can not proue.

*H.N. in the dialogue, Chapter. 16.
diuiſion 16.*

It becommeth not that any ſhould take in hand to teache, but onely the illuminat Elders in the Familie of Loue, whiche haue receiued the worde of life from the liuing G O D, and are euen ſo through the ſame, Godded with God, or incorporated to God, with whome alſo God in one being and power of his ſpिरite, is hominified, or become man. Therefore it is aſſuredly all falſe and lyes, ſeducing and deceitfull, what the vngodded or vnilluminat men out of the imagination of their knowledge, & out of their learne dnes of the ſcriptures bring forth,

in

of the Familie of Loue.

Institute, preach, or teache. They preach in deede the letter, but not the word of the liuing God. Let them esteeme themselves as holy as they wil, they are a false Christianitie, and diuelishe Synagogue, or schoole.

Now maist thou perceiue, how this H.N. esteemeth all preachers and teachers that are not thus Godded, or thus illuminate. In deede I confesse, that without the spirite of GOD, which his children be partakers of, we can not see, nor perceiue the mysteries contained in his worde, muche lesse declare the same to others. But that we must be Godded with God, because the scriptures vse no such phrases, neither hath any wziter before vs in Gods church vsed any such proud speeches, I thinke, with the Author they are to be reiected in that sence that he meaneth. For being thus Godded or illuminate, he standeth vpon his tiptoes and saith.

H.N. out of the prophesie,
Chap. 3.

Although

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Although ye dissemble with me, and how craftily so euer ye couer you before me, yet are neuerthelesse all the counsels, and falshodes of your heartes manifest before me, and so much the more naked and bare before the eyes of my heart and spirit.

If these words do not proue H. N. to be a wicked deceiuer, let the indifferent Reader iudge. He affirmeth that the secretes of our hearts are knowen vnto him, which knowledge pertaineth only vnto the Lord our God: For he is witnessed by the holy scripture, to be y^e searcher of the heartes and reignes of man.

Thus how H. N. teacheth his family, that he is Godded with God, I haue described: the rather because it is one of y^e chief mysteries & secrets of their schoule, which verie fewe do vnderstand, except the Illuminat Elders, who also are Deified or Godded, till they doe growe vnto the manly oldenesse in the loue, as they vse to speake. These blasphemies, doe require a longer discourse, then my

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simplicitie is able to attaine vnto, but I hope Almighty **G D D** will rayse vppe vnto his Churche some good man: who will take some paines learnedly to confute this horrible doctrine. In the mean season, these bziefes I haue set downe, mindeing to let some of the Family see the vanitie of their Authour and his doctrine, how contrarie to the Scriptures of God they be.

In the Booke of H. N. intituled *Euangelium Regni*, The Gospell of the kingdome, which is a title that none of Gods childzen durst euer giue vnto any of their Bookes: and in deede it is another Gospell, then that which is conteined in the Newe Testament of our Saviour Christe. How H.N. aduanceth the Pope and his Cardinals doeth manifestly appeare in the 13. Chapter of the same Booke.

The Apostle Paule did arme Gods childzen afore hand, to beware of suche as should bring vnto vs another gospel, yea, although he were an Angell: & it is also testified, that our aduersarie doeth

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transforme himselfe into an Angell of light to deceiue Gods childre, if it were possible. Euen so H.N. in all his writings, how doth he transforme himself to be deified with God, & God in him to be hominified? Which in plain tearmes are, y he is made euen as God, & God in him is become man: which is horrible blasphemie. For we haue the spirite of God by participation, and not Deified: For that belonged to Christ our Lorde, who, as S. Paule witnesseth, thought it no robberie to be equal with God. No man would suppose that in this great light, where Christ Jesus and his glorious Gospell both shine, that such doctinges and dreames of men possessed with a fantastickall spirite, could take any deepe roote in the heartes of men: but alas, we see y there is no errour being neuer so absurd, & senselesse, y hath not many fauourers: & this hath the more, for that the Authour H. N. teacheth, that an outwarde shewe of a holie life, doth cheefely please God: when as without faith, our life and works are impie- tie and wickednesse; and you shal neuer
in

of the Familie of Loue.

In all the writings of H.N. (that I haue read) heare him aduance, or once speake of our faith in Christ Iesus: but he doth raunge from matter to matter, in his writings so obscurely and darkly, that he thinketh neuer to be espied, what his scope of doctrine is: which in deed is not so plainly set forth in his smal tretises, as they are in a booke intituled, *Speculum iustitie*, The glasse of righteousness: vnto which booke the authour doth still referre his reader to be fully certified: of which booke they make suche bragges, that all the world is not able to control the doctrine contained in the same: and still their Elders do beare their pupils in hande, that the booke shall be published. From day to day great collections haue bene made and sent into Flaunders there aboute, but hitherto all in vaine. Yet I haue talked with sonis of the Familie that hath read certain fragments of the same booke, and they say no man can resist the spirite which the authour doth shewe forth in that booke. They thinke it is long lacking, but I suppose it will neuer be missing. Howe vainely
C they

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they boast of such bookes, is well verifi-
ed in one of the Familie, who speaking
vnto a man of good calling in London,
which is readie to testifie the same, and
both the parties are liuing, when the
one did expostulate very earnestly, why
the other once professing the Gospell of
Christ Iesus, was nowe turned vnto
the error of H.N. The other answered,
It is a wise Gospell which I professed
then, I knowe an other manner of Gos-
pell farre better then that: in such repu-
tation haue the Familie the bookes and
doctrine of H.N. But why H.N. intituleth
his followers, A Familie of Loue, I
think it to be a mysterie not to be expli-
cated. Euery error hath supposed them-
selues to be the true Church, but H. N.
is contented that his be counted a Fa-
milie. Why he addeth this word Loue,
I could neuer perfectly learne, but as
some haue interpreted to me, this word
Loue, in many places of the authour,
doth signifie, the Maiestie of God: as in
these three phrases: The louely being of
the Loue: or, The manly oldnesse in the
Loue. Here, Loue, is take in both places

of the Familie of Loue.

For God, according to this saying, *Deus est Caritas*, God is Loue: but why they vse this pronoun the, so much, I cannot well vnderstand. It is true, that God is Loue, or Charitie, so is he Iustice, so is he Mercie, and all other like vertues: but they are not in him as qualities, one excellen an other, as they reigne in man: but he is Loue without measure, euen Loue it selfe, euen so Iustice it selfe, euen so Mercy it selfe: he is all Loue, he is all Mercy, he is all Iustice. But when we speake of any of these which procede from the Maiestie of God, we vnderstande not by any one of these God him selfe. For as his loue is exceeding great, so his mercy also: therefore by as good right may an other bring forth a doctrine or Familie of Mercie, as H. N. a Familie of Loue: For mercy is our gret comfort, & mercy is the fairest flower of our garland. We read in the holy scriptures of diuers sortes of loue, of which three be principall. The first is, y^e loue of God towarde his children, set forth in *Iohn. 3. 16.* these words. So God loued the world, y^e he gaue his only begotten sonne, y^e none that beleue in him should perishe, but

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haue life euerlasting : which loue, howe perfect it is, and howe excellent, it passeth the capacitie of man to conceiue, much lesse to vtter or describe. It caused that beloued and elect vessell Saint Paule, to exclaime and crie out, Oh, the exceeding greatnesse and depth of the loue of God, which loued vs first. 1. Joh. 4. Chap. vers. 19 : this loue is perfect in deede. The second loue that is expessed, is the loue of vs againe towards God, appearing in these woyses: If ye loue me, keepe my commaundements. And againe, The loue of God is shewed abroad in our hearts. Rom. 5. Chap. vers. 5. which the loue in vs, howe vnperfect it is, euery one feeleth in him selfe, and is a witnessse. The thirde is, the loue that one of vs should shewe towards an other, which properly is called Charitie : appearing in these words. By this shall all men knowe, that you are my disciples, if ye loue one an other. And againe, A newe commaundement I giue vnto you, that ye loue one an other. Joh. 13. Chap. 14. vers. Nowe, if I might be so bolde as to demaund this question of H.N. or any of their

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their Illuminate Elders, of which of these three loues is their fellowship? If they say of the first, which is the loue of God towarde man, they deceiue the selues: for of that fellowship none is partaker, but Christe Iesus our Lorde. If thei be of the second, which is of the loue of man towarde our God, it is so imperfect and corrupt in vs, that I thinke they will not acknowledge them selues to be members of such imperfection. If they will be of the third, which is of the loue we owe one towarde another, I thinke if they enter in, to see how weak and feeble it is in vs, and in euery one of Gods childe, we shall easily iudge howe farre off from that they should be: as if ye looke into S. Pauls first Epistle 13. Chapter, verse 4. there shall you see the properties of loue rightly described: how loue boasteth not, reioyceth not, seeketh not her owne, reioyceth not in iniquitie, suffereth all thinges, beleeueth all thinges, hopeth all thinges, endureth all thinges. But how these shall be found in any, no, not in the best of Gods childre, if we rightly iudge ourselues, I can not

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discerne. Of this last loue, if they will haue their felowship, then let the behold how vnperfect is their Familie, & contrarie to that they vainly brag. Where H.N. hath witten these words. We the Elders of the holy vnderstanding shall reigne vpon the earth in righteousnesse, and vnder the obedience of loue, iudge y world with equitie. When these things shall come to passe, this dreamer which would be taken for a Prophet, doth not tell vs. Here y maiest see this Prophete perswading his Familie, y the Elders shall reigne vpon the earth in iudgement and equitie. Who would not followe this authour that so plentifully will reward his scholers, to make them vpon earth Kings and Iudges: I doubt his words be no warrants, nor his promise any payment: for it is 28. yeres ago since he made this solempne protestation, and yet none of the Familie do inioy any part of the promise: but contrarie it doth appeare, y none of his Elders neither in England, Flaunders, or else where, dare once be so bold as to defend their dreaming prophet: but subtilly in
corners

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corners insinuate vnto the simple sort,
& feed them with many outward promises:
but to argue or dispute their cause
with any of Gods children, therein they
keepe silence, and pretend ignorance, as-
firming their elders to be able to defend
their Authour and his doctrine, but they
are but partakers of the holy vnderstan-
ding. And when you happen to meete a-
ny of their Elders, you shall finde them
as farre without sense or feeling of the
spirit of God, as y^e yonger sort: although
they can set a shew of greater grauitie.
And bicause I haue often made mentiō
of their Illuminate Elders, I thinke it
not amisse to name one, and the same
notoriously known. His name is Chri-
stopher Vittell, a ioyner by occupation,
a man that all the dayes of Queene Ma-
rie, was a teacher of these famous here-
tiques the Arrians, and at Paules Crosse
did solemnly in the first yeare of our so-
ueraine Ladie Queene Elizabeth, recant
the same errours, as by the register of y^e
bishop of Londo doth manifestly apeare.
And nowe, as the olde prouerbe is, he is
gone, *A malo in peius*, from euil to worse.

C. iij.

Such

E. iij.

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Such men as can not be content with the simple trueth taught in the holy scripture, but curiously seeke for singularity, do easily fall into such bypaths, as our enimie by his subtiltie can lead them vnto. And to speake truely, this is the onely man that hath brought our simple people out of the plaine wayes of the Lozde our God, and hath put so many toys of this authour H. N. into their heades, that I feare me, they will not easily be remoued. What trauell he hath taken, howe he hath trudged from countrie to countrie, and howe he will not once moue his speach, if any learned or godly persons, that hath any true knowledge of the worde, be present, is very wel known: but among the simple he is peerelesse. And in deede, the oldest Elder of our English Familie, amongst whome he hath his maintenance, his wife is resident in London, with whom (as is supposed) he hath not bene these two yeares. In corners doth this man creepe, and dare not shewe his head, nor maintaine that doctrine which he hath taught; but certaine of his pupils haue bene

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hæene impzisoned, who in the end haue
subscribed against the doctrine of H.N.
which Vittel doth teach. Cuerie doctriu
whiche is true dare abide the light, but
the doctriu of H.N is kept in coznors, &
dare not abide the light: a certeine Ar-
gument that it is a counterfet doctrine.
For no one man dare once open his
mouth, or put penne to paper to defende
their Authoz in England: but amongst
the simple, whose capacitie is like unto
ware, which will easily receiue euerie
seale or print, among such will he sound
his trumpe. He saith the last trumpe
shall blowe, by which he vnderstandeth
the last doctrine which shalbe published
vpon earth, which is (as he saith) this
doctrine of H.N. How he miserably do-
eth expound the holie scripture vnto the
simple people in coznors, my heart doth
lament: how he driueth the true sense
of the holie Ghost into allegories, it pi-
tieth me to beare: and other wise to in-
terpret the holie scripture, is to sticke in
the letter, as he vntruly affirmeth. But
woe be vnto those simple people which
doe giue eare vnto such false teachers,

E. b.

they

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they can not with the Lorde our God,
pleade simplicitie, and ignozance by no
meanes can excuse them. If the blinde
leade the blinde, they both fall into the
ditch. The greatestt græfe that I con-
ceiue: against þe Nouices of þe Family,
is, that some of them haue bæene profes-
sours of Chriſt Ieſus Goſpel according
to the brightneſſe thereof, which by his
good will and pleasure he hath reuealed
in this latter age moſt plentifully: and
now by the doctrine of this Vittel are
declined ſo farre, that the true ſenſe of
the Goſpel they deſpiſe, and followe the
vaine and fantaſticall humoꝝ of Vittels
allegozies, a man vtterly vnlearned,
moze fitte to be a ſcholler in Chriſtes
ſchoole, then an Illuminat Elder in the
Familie, and ſo a teacher. He that ne-
uer learned Chriſte Ieſus truly, howe
cā he teach Chriſt Ieſus to others? And
in dæde, if he taught Chriſte Ieſus he
were to be boꝝne withall, but that is
not the marke they ſhoote at: To ſet vp
H.N. as a Prophet, to aduance his pre-
ceptes, to credite his ſpæche. To beleeue
that he is Godded with God and cannot
erre

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erre, is their whole indenuour. But amongst the rest in dæde they insinuate a good life, which they pretende to followe: which is as the visard and cloake to hide al the rest of their grosse and absurde doctrine, and the hooke and baite whereby the simple are altogether deceived. And this is the subtiltie of Satan, who otherwise could not preuaile with such bewitched doctrine, except it were shadowed vnder the cloake of outward holinesse. For there is no sound argument, a good life is all that is required for vs to do, & with this the Familie doe seeme to presse Gods children often in conference. For if y will serue to saluation, I see not how the Iewe or Turke can be excluded, whose workes outwardly (if they be viewed) shall condemn vs.

Howe close vnto the letter of the lawe doeth the Iewe sticke? How willingly doe they abide as vagants and banished men in euerie countrie? How pitifully doe they relæue the brethren whiche want: so that none is found to want that, which another is not ready

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by to supply: which are notes & markes of charitie, or loue, and truely in my opinion we come not nere the Iewe in this point.

But I pray you, what doeth all this auaille without a true and a righte fayth in Chzist Iesus the sonne of God? The Turke likewise is a great & diligent obseruer of his Alcaron, a great faster or absteiner, a great giuer of almes, diligent in prayer, seuerer in keeping his worde and promise, verie charie in keeping his Sabbathes, verie obedient to Princes and Magistrates: and to speak truth, in many outward vertues doth farre excell vs Chzistians, (to our shame it may be spoken,) but what doth all this auaille? For so much as they blaspheme Chzist the sonne of God, and denie his Godhed, and resurrection, they haue no part nor fellowship with vs of the promise of God, touching Chzist our Lord, neither are partakers of his mercie, which through Chziste we feele in our heartes, to our great consolation & comfort. Without faith it is vnpossible to please God.

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of the Familie of Loue.

Therefore, a right faith in Chziste our Lord, is cheefely to be required and sought after, and then our woꝝkes will of necessitie follow. For it is the proper fruite of that excellent tree: a true faith can neuer be without his woꝝkes, which sticke so close together, that they are inseparable. A faithfull man can neuer be without good woꝝkes, no moze then fire can be without heate. And yet a faithful man is not without sinne, as H.N. doth auouche of his regenerate man. We haue many examples to pꝛoue, that a faithfull man oꝛ a regenerat man, doth sinne often, and to vse the woꝝdes of the Prophet Dauid: *Septies in die cadit iustus*, seuen times a day doth the righteous fall. This cannot be vnderstood, but of a faithfull and regenerat man. Dauid was regenerate when he fell into whoꝛedome and murther. Peter was regenerat whe he denied with cursing Chzist our Lord. Paule was regenerate when he solemnly pꝛonounced these woꝝdes, Christ Iesus came into the world to saue sinners, of the which number I am the greatest. And I am perswaded that we are neuer

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so neere vnto God our Lorde, as when we feele sinne moste heauie. God calleth not such as be emptie, or feele not the loade of sinne: but, come vnto me all ye that are laden with sinne, I will refreshe you. I speake not of the reprobate, who in deede feele in this life a hell in their conscience, and do dispaire: but **GODS** childezen do feele themselves wounded with sinne, euen to death, but by grace giuen from aboue, they doe apply that soueraigne salue, that whole some medicine, Chziste Iesus, whose passion hath purchased, whose bloud hath cleansed, whose death hath cured all our diseases and maladies. This comfort doth H.N. take away from his Family, and placeth in steed thereof his owne preceptes, without comfort to a troubled minde. For his doctrine is, That we must grow vp vnto the manly oldenesse in the loue, which in plaine tearmes, is to growe to perfection, and to be without sinne, which they affirme in this life to be brought to passe. If this be good doctrine, then the holie Scripture is contrarie. 1. Iohn first Chapter,

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Chapter, If we say we haue no sinne we deceiue our selues, and there is no truth in vs. Likewise Paule Rom.8 vers.20. The creature is subiect to vanitie, not of his owne will, but by reason of him that subdued it vnder sinne. **To the Galath. Chapter. 5. verse 17.** The fleshe lusteth against the spirite, and the spirite against the fleshe continually. These are contraries the one to the other, so that ye cannot doe the same thinges that ye would. And Almighty God did pronounce vpon man at the beginning, this saying, God saw that the wickednes of mans heart was great, and all the imaginations and thoughtes of his heart were euill continually. **Gene. Chapter 6. verse 5.** The whole scope of the holie Scripture doth proue, that God hath shut vp all vnder sinne. Now if H.N. or his Illuminate Elders will still auouch that they are without sinn, Then may I as truly aledge y they are without Christ. Let the terrible example of Sharpe and Allin moue you to consider, how desperat a doctrine you imbrace, whose souden deaths, without any comfort in Christ,
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may remaine as an example to all posteritie. For the Autho^r of this error is Satan, who in a desperate state leaueth his pupils. For it was pride that caused almightie G D to execute his iudgement vpon him, his state being angelical: so likewise he seeketh to bring man into the same destruction by the same meanes, through pride and presumption, that we are pure & without sinne, and so exalting our selues, we might haue the swifter damnation. For Almighty God hath cast our condition & state so lowe, that wout his mercie set forth by Christe, we all perishe: as is witnessed by Paule, * God hath included vs vnder sinne. * Also both Iewes and Gentiles are vnder sinne, (as it is written,) There is none righteous, no not one, &c. We are neuer so nere vnto our God, as when we feelee our sinne as a burthen or heauie load lying vppon our conscience, nor neuer further off, then when we feelee or testifie that we are without sinne: which perswasion Satan doth feede our humours withall, contrarie to the holie Scripture.

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Rom. 7.
Rom. 3.

Psal. 14.

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Therefore, I conclude that this principle, to live in this life without sinne, is merely the suggestion of Satan, and not of the spirite of God. Christ Iesus came into the worlde to saue sinners. And againe, I came not to call the righteous, but sinners to repentance. If Henrie Nicholas and his Illuminate Elders be now without sinne, Christe came not for to saue them.* Actes. 4.
For there is none other name vnder heauen giuen to men by which we shal be saued, but Christ Iesus: Therefore manifestly it appeareth, that H.N. and his Illuminat Elders are clean excluded, and haue no neede of Christe: for his offence and death doeth properly belong to sinners, then consequently not to them.
Therefore ye nouices of the Family, which see not into what daunger Christopher Vittell, & H.N. doeth miserably bring your troubled mindes, looke wel betimes, espye the subiltie, leaue the doctrine which is without comfort, and hath no warrant in the holie scripture: forsake those pecuilly and darke riddles of H.N. and cleaue vnto the holie scripture

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ture: leaue the phantasies of H.N. and his scholler Vittell, and by little and little ye shall espie their craft and subtiltie, how they set vp them selues and not Christe Iesus: how they teach false doctrine, which dare not abide the light, and they are not able to defend: and yet persuaade you in coznors, that it is the spirite of God, by whiche they speake.

How greuous ye are vnto the Church of G D D, may appeare by the trauell which is taken for your sakes: what offence ye giue, what stumbling blockes ye are vnto the simple to whom ye ought not to offend, no not the least, let your conscience beare witnesse. *It is necessarie that offences come, but woe be vnto them by whom they come. Knowe this for certeine, without the Arke there is no saluation: except ye abide in the vine Christe, ye bring forth no fruite: ye cannot serue two maisters, being so contrarie.

If ye cleaue to H.N. and his doctrine, ye haue no parte nor fellowshippe with Christe Iesus, for H. N. destroyeth the office of Christe our Lorde, and taketh

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keeth alway the comfort of his Gospel, in
Neede whereof he placeth his vpright
freedome, with a perfection in this life,
suche as the holie Scripture alloweth
not.

For our battell is continuall, and
shall neuer haue end, vntill our flesh be
dissolued: and we at rest in Christe. If
we must attaine to suche perfection in
this life as H. N. sheweth, then our
Saviour Christe did in vaine teache vs
to pray continually, Forgiue vs our
trespasses, as we forgiue, &c. Also Leade
vs not into temptation. Whiche petiti-
ons, are without effect, if his doctrine
be true. Therefore as ye loue your owne
soules, beware of his doctrine, examine
it better, acknowledge Christ Iesus and
his Gospel, and leaue the drowsie
dreames of a doting Dutchman, and
the erronious spirite of Christopher
Vittell, a rude and vnlearned Joyner.
And although they boast neuer so much
of the spirite, yet vse the counsell of the
holie Ghost: Beleue not euerie spirite,
but trie the spirit, whether he be of God.
Think not win yourselues y they cannot

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The displaying

erre : it is a priuilege not giuen to mortall man, but onely to our immortall God.

God is true, and all men are liers. Belæue not that his Bookes are written by the spirite of God: for God is not contrarie to himselfe: the doctrine of H. N. is manifest contrarie to God, & the doctrine published by Christ in his gospel. If ye continue in the family of H. N. ye denie Christ. We may not hold of Paule or Apollo, for they were not crucified for vs: we are counted Christs friendes, if we doe those things that he commaundeth. What haue we to doe with H. N. or his commaundementes? Deceiue not your selues with your pretended shewe of a holie life, but confesse with the Prophet Dauid, Psalme. 130. If thou Lord shouldest looke straightly vppon sinnes, Lorde, who should abide it? Euen the holiest y euer were, (being earthly men) haue neede to call vppon God, in this manner, with the beloued Prophet Dauid. If you imagine that your woorkes do helpe or profite you to saluation, ye are with the Pelagians and

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Papistes, deniers of the grace of God in
Christe our Lord: in which doctrine of
merite, there is no comfort nor consolati-
on. If ye continue still in the Family
of H.N. there is neither hope nor helpe
for you. Christes sacraments you con-
temne, which are to vs the scales and
cognisances of our redemption, and to-
kens of his couenant and promise. We
haue forsaken the fayth which Christe
Jesus planted in you, and haue digged
vp puddels of corrupte waters, vnto
your selues. Consider, I pray you, from
whence ye are departed, and whether
you are come: ye are gone from the
comfortable promises in Christe Jesus,
touching the forgiveness of our sinnes,
our consolation, & redemption, & are dri-
uen to & fro with many vaine persuasi-
ons of H.N. that first you shall be made
partakers of the holie vnderstanding,
then inioye the vpriight freedome, to be
free from sinning, and lastly come to
be Illuminate Elders, to be Deified
with God: with such fantasies are ye
sedde, and suche doctrine are ye taught,
F. iij. but

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but how these things agree with the holie Scripture is partely shewed before. Miserably is your simplicitie deceived thzough these false teachers, and yet howe unwilling ye are to see this your nakednesse made manifest, by pzoofe I can testifie. Haue a regard at the last vnto your owne soules whiche Chziste hath deerebought, (if you pertaine vnto him) & let them not be snared in such doctrines of men: (yea men of the worst sort.) But if there be any loue of G D D in you, loue the Lorde Iesus, and be of his Church: which you can not be, imbracing H. N. and his doctrine. Consider his loue, his mercie, and his patience in suffering vs to fall into many temptations, that our returne might be the moze ioyfull to him. I pray you marke but this one thing in their teaching, how they dzyne the true sense of the holie Ghost into allegozies: And when so euer any texte of the holie Scriptures is alledged by any of Gods chilozen, they aunswere that we little vnderstande what is meant thereby: and then if they be pzedded to expounde the

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the place, by and by it is drawne into an allegorie. For they take not the creation of man at the first to be historicall, (according to the letter,) but mere allegoricall: alluding, that Adam, signifieth, the Earthly man, the Garden, the Woman, the Serpent to be within man: and applying still the allegorie they destroye the trueth of the historie.

H. N. in the first Epistle, diuision, 19.

For H. N. biddeth his Family, Come, eate of the tree of life, that standeth in the midst of the paradise of the Lord: Come, eate, and taste of the hidden bread of the Loue, and liue eternally.

And as they expound this place thus: euen so doe they all the whole course of the scripture, leauing nothing certeine to our sayth: for by as good righte may they make an allegorie of Christs death and Passion, and say that **CHRI** signifieth annointed, and

F. iiii.

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so alluding and following that sense, deny that the man Christe Iesus died, and so by application of the Allegorie diminish our faith and hope. And in deede, when I was earnestly solicited by some of the Family to embrace that way, which the mercie of the Lord kept me from, the first steppes that I should haue entered into the depth of their diuinitie, was, to learne the signification of the Hebrew names of the Scripture, and thereby to expound the same.

What a miserable case is this to see the holie Scriptures thus drawen from the true sense, into Allegories, whiche may be taken many wayes, even as the vaine imagination of man can deuise? And surely it is verie pernicious and hurtfull thus to expound the holie Scripture: and yet the simple people (not seeing the Deceipte hereof) doe thinke that these be notable men, and haue the spirite of GOD, and that they teache them such things thereby, as they neuer hearde of before.

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I denie not, but sometimes the allegorie may be well applied, and to good purpose, but when we applie the allegorie to destroy the true sense of y^e holy ghost, it is by no meanes to be admitted. For if we take such true histories as the holy Ghost hath left to his Church, wherby he sheweth what his will is, and drawe the same into an allegorie, what do we leaue certain, that our faith may depend vpon? and where is our hope, if allegories may haue place? For as I saide befoze, they expound this place of Saint Paule. 1. Coz. 15. The last trumpe shall blowe, and the dead shall arise, &c. The last trump is the last doctrine whiche shall be blowne vpon the earth, whiche is this of H.N. And the dead shall rise, that is, such as were dead in sinne, shall be raised vp by the same trumpe of doctrine. What a horrible matter is this, to see the holy Scripture thus drawen like ware vnto euery purpose? A man would thinke, that no man hauing his senses, would euer credit such fantasies and vanities, but I know too many, that haue a speciall liking of this

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teaching, & do imbrace it as the trueth of
God. Many partes of this our countrey
is pitifully snared by such vaine teachers
as Christopher Vittell is: yea, not a few
ministers of the simple sort are herewith
intangled, (with sorrow I speak it,) and
I wold to God that the chiefeest place in
this realme were free of these men. If
we should examine what is the cause of
this error: Surely our sinnes is the
chiefe, which doth prouoke the iustice of
GOD, to afflict vs with such false tea-
chers, and the negligence of our mini-
sters, which eyther can not, or will not
impugne their error in countrey tow-
nes where it is imbraced. The malice
of Sathan is not behind, who seeing the
ioyful succeding of the Gospell of Christ
the sonne of God, doth stirre his stumps
in his members, to impugne the same.
There is no Apothecarie in the worlde
able to qualifie the bitternesse of his po-
tion or medicine, as our enimie is to
qualifie the bitter and poysoned doctrin
of H.N. & Vittell, with such swete pre-
sences of a holy life and vpriight conuer-
satiō, which in deed are but mere visars

and

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& cloaks to shadow horrible blasphemie. Such subtiltie hath Sathan, that nowe enuying Christ Iesus & his gospel, doth stirre vp his members to disquiet the Church of God with this absurd & senselesse error. And surely we were forewarned of such seducers, that in the latter times would deceiue the simple: the holy Ghost doth set the forth what kind of men they should be, proud boasters, y they haue the spirite of God, as is witnessed: 1. Tim. 4. vers. 1. In the latter days some shal depart from the faith, and shal giue heede vnto the spirits of error, and doctrines of diuels. And againe, the 2. Epist. 3. chap. vers. 5. Hauing a shewe of godlinesse, but haue denied the power thereof: turne away therefore from such. Also Peter. 2. Epist. 2. Chap. vers. 1. But there were false Prophetes also among y people, euen as there shall bee false teachers among you, which priuily shall bring in damnable heresies, euē denying y Lord that hath bought them, & bring vpon them selues swift damnation, and many shal folow their damnable wayes, by whome the way of trueth shalbe euil spoken of.

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The same Chapter, verse 21. For it had bene better for them, not to haue knowen the way of righteousness, then after they haue knowne it, to turne from the holy commaundement giuen vnto them. Also the Epistle of Jude, verse 4. For there are certaine men crept in, which were of olde ordained to this condemnation, vngodly men they are, which turne the grace of God into wantonnesse, which denie God the onely Lord, and our Lord Iesus Christ. Thus hath the holy Ghost decyphered all false teachers, and giuen warning to his children to beware of them. It is necessarie that heresies be (saith S. Paul) that those that are perfect may bee manifested. And surely Gods children haue thereby great triall and exercise of their faith, and the Lorde our God can make such heretiques to serue his purpose, euen to his owne glory: that his childre being strengthened by him, are not overtaken in the sleighes and subtilties of Sathan, nor his impes, but in the great temptation and seas of errours, his children abide stedfast in the Lorde Iesus,

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lus, and in his promises, maugre the malice of the diuell. If euer there were disturbers of the Church, whereby these scriptures and prophesies may be fulfilled, I thinke that now is the time: For what with the bloudie Papistes with their fire and sago, continuall warre, with horrible murders on the one side, and the Anabaptistes, Free will men, Arrians, Pelagians, and the Familie of Loue on the other side, Christes Church hath little rest, and small fauour in the sight of man, but spurned at on euery side.

But blessed be the Lorde our God, who in the middest of all calamitie and miserie which his children daily suffer, yet can not be driuen back by any torment, to denie the Lord Jesus, nor his known truth, manifested to all the world: and the Lord raiseth vp stil some of his children, to withstand Satan and all his rable, which strue against grace. And surely these and like errors are great exercises of our faith, how constant we will abide in the day of triall. Therefore though the world rage neuer so much, yet our graund captaine biddeth vs to be

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be of good chæere, saying, *Ego vici mundū*,
I haue ouercome the world. In whose
cōfortable promises we stay our selues,
and assuredly beleue, that although the
Ship of Chzist be tossed vp & downe with
boistrous winds, yet perish it cānot, nor
the lest y pertaine to him. No dout, ma-
ny of Gods deere childezen fal into many
snares of errors, but they by grace are
called backe againe, if not willingly, yet
forceably, so that they can not perish in
those wayes. For as our sauiour saith,
that such times should come, that if it
were possible, the elect should be decei-
ued. But it is not possible to be deceiued
and perish, though our God doth many
ways trie vs, and maketh vs examples
and patterns one of vs to an other, that
his louing kindnes might appeare more
notable in our preservation, & we pro-
uoked thereby to shewe a thankful hart
in obedience to his will, & also be occasi-
oned to craue at his hands continually,
a perfect perseuerāce of our faith in him,
euen to the end. And we shall be sure to
obtaine it, so that no false doctrine of H.
N. Vittel, nor any, shall preuaile once to
touch vs, bicause of our hope resteth in
the

of the Familie of Loue.

the Lord Jesus. And I verily beleue, y^e although some of Chzistes household be entered into those steps of H. N. yet I dout not, but the Lord in mercy wil cal the, & if they wil not come, he wil forceably compel them, if they be his. Therefore, you that are entered into the Familie, through the swēte & sugred persuasions of Vittell or any others, I beseech you, euen for y^e Lord Chzistes sake, consider from whome you are departed, euen from our Lorde Jesus, who hath bought you, whose armes are stretched abroad, ready to receiue you againe, with the reioycing of Angels ouer your conuerſion. How acceptable you should be vnto Chzist his Church by p^roofe shal be perceiued, but especially how beneficiall you shall be thereby to your owne souls, and what rest to your conscience, none can exp^resse, but such as taste the same, & are partakers of the same grace of God in Chzist Jesus. For this is vndoubtedly true, that to wander astray, is a propertie belonging as well vnto Gods chidzen, as vnto others, and their often falling is by many examples of the Scriptures made manifest,
but

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but that they continue strange, and neuer returne home, or that by falling, they willingly wallowe in the myze, is a certaine note and mark, that they pertaine not vnto the Lorde Iesus, nor are partakers of his death. Therefore if ye willingly perseuere and continue followers of H.N. Viuell, or any such, you are strangers in Christs schole, and it will be saide vnto you, Depart, I knowe you not. Auoyde therefore the danger ye be in, acknowledge that your teachers may erre, and are mortall men. For since the Apostles times, there haue bene none so priuiledged, but that he might erre. The olde writers did euer giue that title vnto the holy Scripture, and desired to be belæued no further, the they agreed with the same: but your teachers will needes haue their doctrine to be credited and belæued, without examination or triall. Assuredly if you did discerne them aright by the holy historie, you should easily perceiue the deceiuers, and your selfe deceiued. For if it be a trueth they teach vnto you, why teach they in corners, which trueth lo-
ueth

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ueth not. Euery truth is able to defend
it selfe, especially the truth of God: and
it is of that courage & boldnesse, y there
is no power, (be it neuer so mightie)
but it dare stand fast and abide the tri-
all, so inuincible a vertue is truth. Did
Christe or his Apostles, being threate-
ned not to publish a truth, conceale the
same for feare of life? No verily: to the
losse of life and limme, they stode in the
quarell of God, against the tyrants of
the world, and preuailed. But Christo-
pher Vittell your teacher, thinketh it
sufficient to seduce you in corners, and
suffer you to be imprisoned: but for him-
selfe he is safe ynough. A good shepe-
heard (saith Christ) will giue his life for
his sheepe, but your shepheards wil not
hurte their fingers for their Familie,
but lurke in corners, and delude and
deceiue greatly your simplicitie. Alas,
why are you so bewitched, or so bereft
of sense, so to imagine, that a mortall
man, an obscure Authour, whome you
neuer sawe nor knewe, hath onely the
truth: and all the world else seduced and
deceiued. For so he him selfe confesseth:

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and

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and that an other trueth then the scriptures teach, is of necessitie to be beleued: or that his Glasse of righteousness, which you neuer sawe, hath in it the wisdom of God fully made knowne: or his *Euangelium regni*, Gospell of the kingdome, is that testament sealed by Chyistes blood. Surely beware, I advise you betimes, prouoke not the Lord our God to vengeance with these absurde blasphemies. For it is witnessed, Hee will hasten his comming, and will not be slacke. You once did abhorre the Pope as Antichrist, and nowe doe embrace an Authour, a right chicken of the Church of Rome, who hath opened the mysteries of the Masse, and euery trifling toy therein, at large, in his booke intituled, A declaration of the Masse. Alas brethren, is your faith which once you had in the mercifull promises of Chyiste Iesus come to this, that an obscure man, whose person you knowe not, and whose books you did neuer vnderstand aright, hath stopped that liuely fountaine, that did once flow in you? Assuredly, it is the malice of sathan that hath

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hath brought this to passe, y you being led out of the way, into the bypathes of mans deuices, might perish in the same. But my hope is, that as many of you as pertaine vnto our Lord and sauiour Christ Iesus, and are members of the holy communion of Saints, shall at the last be brought to see howe deepe you are fallen, and how soze ye haue ben wounded, euē to death, by that deceiuer Christopher Vittel, a man bozne (as it were of purpose) for that intent: whose erroneous spirit the Church of God hath tasked many ways. And marke this thing well, that man that once is entred into heresies, & not wel inclined, is subiect to manifolde temptations of our enimie: which is well proued in your instructor Vittel, who teaching the monstrous opinion of Arrius many yeares together, now is possessed with infinite more errors, and is the childe of destruction tenne folde worse then befoze. It is a wonder to see, that men hauing once knowne Christ Iesus, do now notwithstanding, denie the effect of his office, which the doctrine of Henrie Nicholas

C.ij. doth

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doth in many pointes, and yet is belée-
ued and embraced very greedily of you,
yea, aboue measure. It should appear
that Chzist was not surely fixed in your
mindes, for if he had, no blast of H. N.
Vittell, noz any, could haue separated
you from the loue of Chzist Iesus. Such
wandering errours are they subiect vn-
to, that perfectly doe not embrace our
Lord Chzist, according to his promises
manifested and declared in his woꝛde:
but feede themselves with fantasies and
deuices of men, yea, such men as neuer
lerned Chzist Iesus truly. Such are be-
rified in the scripture, *Exiēre à nobis, sed
non erant de nobis*: They went out frō vs,
but they were not of vs. Euery error
that hath bene in the woꝛlde, hath had
some patrones and defenders, learned
and skilfull men in science and arte: but
this error of the Familie hath neither
Anthour noz disciple, which are indued
with true knowledge or learning. For
H. N. doth despise such as bring forth a-
ny doctrine out of the leapednesse of
the Scripture, he saith, it is all seducing
and lyes, that such doe pzeach or teach,
yea,

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yea, and it is further auouched by H. N. that none of vs in the Church of God, can teach the truth of Christ Iesus, but only he, and such Illuminate Elders as are brought vp in his Familie. But as I haue befoze proceeded, it is cōuenient that their Authour speak him selfe, that the Familie may iudge that I deale indifferently. His wordes be these.

In the prophecie. Chap. 8. verse. 6.

Strangers which walke not with the *Familie of Loue*, or deale falsly therewith, taste not of the louely beeing, for earthly are all their mindes and thoughtes. The Scriptureley learned man hath no knowledge of Gods matters, he can not vnderstād any title, much lesse expound or interpret the same to others. All Scripture appeare to suche, couered, secret, in signes, and parables: neither comprehend they what y^e same (according to y^e trueth) is. It is giuen onely to the *Familie of Loue*, to vnderstand the secretes thereof.

Hereby it is manifest, that H. N. doth

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signifie vnto his Familie, that none can speak the truth but he & his Elders, noz none can vnderstande the scripture but they. Upon this perswasion it cometh to passe, y^e few or none in the Familie doth credite or beleue any other that teach, except H.N. or his Elders. How pernicious this matter is, if you credite his speach, shal appeare. And if truth be tied onely to H.N. and his Elders, in howe miserable a case stand all the world besides: our faith is in vaine, our hope is frustrate, our comfort in Christe Iesus quailed, and of all creatures we are the most miserable. To what purpose haue the childezen of God fought that battell against the worlde and worldly power, to defend Christ Iesus and his glorious Gospel, with losse of life, with all cruell tozments, that sathan and his members could imagine against them, if the doctrine which we professe be lyes and vanities, seducing and deceiuing? and if we vnderstande not the Scripture? In what case are we, if this doctrine be true whiche your Authour hath sette downe? But as in other matters hee doth

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doeth deceiue you verie deepe, so also in this mosse notably. For lette this once be planted in your heartes, that none can vnderstande the Scriptures but Henrie Nicholas and his Elders, all our trauell is in vaine: no credite is giuen to our speache, what so euer wee speake is lyes, you haue no regarde thereof. And certainly this is the verie persuation of the Diuell our mortall enimie, to discredite all trueth, that you might bee moze surely lincked to him in errour, and vtterly perishe. This subtiltie excedeth al other that euer was heard, and is the most pestilent, y we should tie the truth of God, to H.N. and his Elders onely.

No conference can doe you good, if this doctrine be credited. If wee confute your Authour by the Scriptures, you regarde it not. If this principle bee true, and in deede, it seemeth to me, it is too much credited among you: for if it were not, some of you coulde haue espyed in your Elders their treacherous dealinges. But you are snared with this matter aboue measure,

G. iij.

you

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you driue the spirite of God into such an obscure corner, that it is miserable to behold your follie and horrible blasphemie. Espie at the last their fallshood, and acknowledge the truth: beleue not such deceiued spirits, for certainly it is y^e illusion of Sathan, that seeketh to destroy your soules. Paule witnesseth, Rom. 10. vers. 15. That none can teach the trueth, except he be sent. If H.N. can proue vnto vs, that he is sent of God (as he boasteth) then he is to be credited: but we haue shewed that his voyces are not the voyce of God, reuealed to vs by Christe Iesus, but mere contrarie: therefore by no meanes to be credited. For none that is sent by God, will teach any doctrine contrarie to that whiche is reuealed in the scripture. For we are not to beleue him, although he be an Angel from heauen. But H.N. teacheth not Christ, but himself, extolling him selfe, his doctrine, and his wisdom: which is a token and marke, that he is not led by the spirite of God, but is puffed vp with y^e arrogant pride of his minde, in boasting maner, whiche Gods chldren did neuer follow,

For

of the Familie of Loue.

For the holie spirite doeth promise to dwell in the man that hath a lowly and humble heart, and not in the proud and arrogant person that boasteth himselfe: The spirit of God is neuer boasting: but in humilitie, meekenesse, and patience, doth set forth the glory of God & Christ. And because we may better take a full bewee of H.N. and his spirite I will set downe his owne words, wherby it may be the better discerned, of what spirit he is. His wordes are these.

In the Preface to his crying voyce.

Although our cause for a time be condemned and despised, yet the iust & vpright vnderstanding ones, doe prayse and commend our godly wisedome.

In the first exhortation, Chap. 16.

My children, & you Familie of Loue, giue eare to me your father, liue according to my doctrine, that it may go wel with you, take heed to my doctrine, and what I doe set forth, and teache: that it

G.v.

may

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may be a seale of life, and a witnesse of trueth in your heartes : For it is your life.

Eodem libro & capitulo.

If you humble your selues vnto the schoole of grace, wherevnto you are called by me H.N. in the house of life, and forsake your ignoraunt knowledge and good thinking: then shal ye liue and inherite the peace.

In the Prophecie, Chapter 4.

O ye Caynishe ceremonie ministers, and ye persecuters & murtherers of the Abellishe vpright hearts : ye haue falsely iudged the vpright harts, as men worthy to be rooted out of the earth.

If therfore thou cease not from thy wicked workes, and from thy iudging of God his matters, (whiche doubtlesse thou vnderstandest not, therefore iudgest falsely) if thou repent not, all the curses of the lawe shall be executed against thee.

In

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In the last time, the glorious Lordlinessse of the Lorde God shall in vs become manifested and declared, & in vs fulfilled.

Here mayst thou discerne H.N. and his boasting spirite: howe he commendeth his godly wisdom, then how he extolleth his doctrine, saying, that his doctrine is their life: then he promiseth, that his Family shall, if they giue eare vnto him, and his doctrine, Liue and inherite the peace. He threateneth the ministers of God (whom he calleth Carnish persecuters and murtherers,) that they haue falsely iudged his Family. He commandeth them to cease from iudging God his matters, saying, they vnderstand it not. He pronounceth the heauie curses of the lawe against them, if they repent not. Last of all, he telleth, that the glorious Lordlinessse of GOD, shall in him be manifested, declared and fulfilled.

If H.N. do not shew him selfe naked & bare in this his pride, I report me to the indifferent view of the Family: especially such as are not entred into that gulfe,

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gulse, that no truth can be taught by any other then by H. N. and his Elders) Whether these speeches procéde from the spirite of God, or from the spirite of pride and presumption. Let them indifferently iudge and espie the deceit where it lurketh: namely, to discredite all the children of God which teach the Gospel of Christe Iesus, and to plant his doctrine and teaching in stead thereof, and in déede it is the marke he shooteth at, but I hope in vaine, to all God his children. What is this but to take away our comfort in Christes death and promises: and to be deceiued with the subtilties of a seduced, and erronious spirite: and to discredite the Gospel, that we might depend vppon H. N. and his doctrine: O subtile Satan, if thou couldest bring this to passe, which thou goest about in thy members, then haddest thou thy desire, to set vp thy selfe, and tread downe the bloud and death of the Lambe of God, which hath taken away the sinnes of the worlde. But our God hath promised to keepe vs his children euen as the apple of his eye. For as a Father

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ther hath compassion on his children so
hath the Lord compassion on them that
feare him. Psalme. 103. ver. 13. So that
Almightie GOD doeth prouide for his
childre, safety, from such poysoned infec-
tion, and suffereth others, that willingly
will wander out of the plaine wayes
of Christ, which the Scriptures of God
doe point vnto them. Of all the errours
that euer the diuell did solue to disturbe
the Church of Christ, none is more sub-
tile then this, y^e no trueth can be taught
by any other then by H. N. and his Il-
luminate Elders, it is false, seducing, &
deceiuing, what any other do teache. A-
las, why should mortal man be thus lif-
ted vp, and take vpon him Christ his of-
fice & calling: for this prerogative onely
hath Christ Iesus, and none other, to
teache all truth, for it is one of his spe-
ciall titles, I am trueth. Whither doth
H. N. thrust himselfe by this proud chal-
lenge, y^e al truth is only taught by him,
and his, and cā not be taught by any o-
ther? Sure into Christ his seat & office:
but with Lucifer y^e Prince of pride, he
shalbe thzown down headlong, & all such
as

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as in their puffed mindes doe exalte themselves aboue their state and condition. For of all vice and sinne whiche man doth commit, none is more odious in God his sight, then pride, especially the pride of the minde, in the highest degree, as this is, to place a vile man in Christ Iesus his office and calling.

Into suche errours doe they runne whiche content not them selues with the manifest and plaine testimonies of God, to vs reuealed in his worde: but curiously seeke for nouelties at y^e hands of mortall men, yea vile men, and of the worst condition: and yet, so close they sticke vnto this heresie, by the persuasion aforesaide, (that no trueth can be taught but by H. N.) that I feare me the disease is incurable, except the Lord in mercie open their eyes, that they may espie at the last, into what miserable and vile errours and heresies they are snared: which they shall neuer doe, so long as they holde that principle aforesaide. Yet we of the Lordes householde, will not let to do our dueties, to admonishe you, and shew you the greatnesse,
and

of the Familie of Loue.

and daunger of your backslidynges, in charitable manner. And although this simple admonition will little preuaile to stirr vp your minds, to acknowledge (with vs) the trueth of Chzist Iesus his Gospell: yet knowe this vndoubtedly, that almighty God hath in his Church, men of zealous minds, that will not see Chzistes glozie so defaced, and his Gospell so despised: but will in learned manner write against your Family, and are able to declare your errours, whiche my vnlearned head, is not able to bring to passe. Although thys will not moue your mindes, yet my conscience is quieted, in that I haue done my best for your conuersion, and discharged my duetie, which I owe vnto the Church of Chzist, (as a member thereof) to open and detecte your leaders and teachers which abuse your simplicitie, without measure, and instruct you, that conference is not good, that you may professe the doctrine of Henry Nicholas inwardly: and be subiect to the doctrine of the Gospell outwardly: whiche in plaine speech is, to dissemble with G D D.

For

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For you are obedient to such doctrine as is taught, you communicate with vs in Chyistes sacramentes, you heare our teachers expound the scriptures: and yet you credite and beleue onely H.N. and his doctrine taught by Vittel. Is not this plaine hypocrisie? will God be thus mocked? If God be God, followe him: If Baal be he, follow him. In Gods trueth we must be of a single minde without halting, hypocrites and dissenters he vtterly abhorreth. If Chyistes Gospell be a trueth, as the diuels were dyuen to confesse, then assuredly H. N. by the same doctrine is manifested to be a lyer, and hath not the spirite of God, but the spirite of pride in a boasting minde. Lift vp your heades, and see in time, vnto your health and saluation, and search the scripture more diligently, and leaue the riddles of H.N. and you shal perceiue more contrarietie in their teaching then I haue expessed: you shal rest in the cōfortable promises of Chyist our Lord, and as for H.N. and his promises, what haue we to doe with them? Let them with their Authour perish in
obs

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obliuion, and be deceiued no moze therewith, then shall we feele how sweete the Lorde is, and what comfort we haue in Christ Iesus, which none can expresse, but such as taste thereof, & feele it working in them selues, to immortallitie, which comfort is not found in the wistings of any mortall man. Knowe this for certeine: *Lex Domini immaculata conuertens animas*, The Lawe of the Lorde is a perfect lawe, and conuerteth soules: The lawes, preceptes, and writings of men, are all vnperfecte, Why doe ye cleaue vnto H. N. and his Bookes, and leaue this perfect lawe of righteousness, which leadeth to life euerlasting.

If this warning will not serue, I shall sorowe vntil God open your eyes, that ye may see your greuous reuolte, and into what grannes and snares of the diuell you are wittingly ledde, but my prayer shall not be wanting for you, to desire the Lord in mercie, for his Christes sake, that he will at the last mollifie your stonie heartes, and renewe a right spirite, within euerie one of you, that your conuersion may be to God his glo-

The displaying

In the prophesie, Chapter 18. vers. 3 &.

5 Ye shall through the requiring of the gracious word in the seruice of Loue, become incorporated to the louely nature of God.

1 Here I haue repeated certeine sentences taken out of H. N. whereby first is shewed, that none can haue the truth which beleue not in the loue, & is, which beleue not as they do, nor are baptised in the name of & father, which they take not to be & sacrament of baptisme, but a mysterie exceeding my capacity to utter, of incorporating vs into God.

2 The such as despise the Loue, & her seruice, shalbe consumed with fire everlasting, that is, their teaching & seruice.

3 No man can obtaine grace nor forgiveness, except they ioyne with their commonaltie.

4 No people vpon earth can truely beleue in Christ, but their family, and such as walke with them.

5 Last of all they shall become incorporated to the nature of God, through their

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their seruice of Loue.

Here ye may see the summe of that godly wisdom that is in your Authoz, & his deepe diuinitie. And surely in my minde it requireth no large discourse to confute the same: the speeche of it selfe doeth sufficiently bewray the minde of their Authour: the effect whereof is, he and his Family haue onely the trueth, and all the world else are deceiued. But I may boldly say, and more truely, that no people in the world that haue any religion, but they hearing H. N. and his doctrine, will iudge him to be a false Prophet, a vain boaster, and a deceiuer of suche as put any confidence in him: whose doctrine is so absurde, senselesse, & without comfort, that none but idiots, or men without true religion, will embrace the same. And although many simple people doe embrace this vaine way, by the subtiltie of Christopher Vittel and others: yet I haue no doubt, but the Lorde in mercie will beholde their simplicitie, and giue vnto them a right spirite, to discern truely from falshode.

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If I were disposed to lay abroade euery odious matter, and euery Tragedie that I haue intelligence of in the Family, I should but infect the eares of Gods childzen with much vile matter: which I had rather burie in silence, then by naming the persons, to make them abhorred of the multitude. I think it conuenient therefore, to couer their turpitude, rather then by manifesting the same, to publishe such odious stuffe, as would euen defile my pen to write.

By William Moore, a woorthy Justice in Surrey, had the examination of one or two of the Familie, who vttered much matter, which I am loth to write. They do gather vpon this ground, that the familie of their Illuminat Elders do not sinne, and what so euer they commit, it cannot be sinne, (yea, if they fall into anye acte, bee it neuer so vngodly, it can not be counted sinne, as it proceedeth from them) because they are Deified. And what acte so euer they do, it can not be sinne, no more then the Prophete Osees, whiche was commaunded to take a Harlot

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lot to his wife, and to beget children in fornication, and he did so. Uppon such false and vaine persuasions, what vile doctrine doeth followe, the verie simple may perceiue. I doe absteine therefore from further declaring, or dylating of any such matter as this is, least I should euen infecte the ayre therewith.

And if any of the Familie doe suppose that I write maliciously, & without prowe, let them signifie their minds vnto me, and I shall satisfie them priuately of all such matter as I haue intelligence: with the processe, wholly and particularly. And if they denie that Henrie Nicholas doeth boaste himselfe to haue the Spirite of G D D, (as I haue affirmed) and not by participation, but Godded with God, or incorporated into G D D, as he vseth to speake: for my discharge, I will let H. N. tell how and in what manner he hath it, that you the Familie, and all other may perceiue what he is, rightly. His wordes be these.

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The first Chapter of the prophesie, the
2. denision.

* Which is in him. The Lord God of heauen moued me,
*in his minde or spirite, his power compassed me, with a rushing noyse, and the glory of the same God, became greate in my spirite of his loue, in such wise, that the clearenesse of God wholly inuironed me, and shined round about me, wherethorough the sight of mine eyes became clearer then the christall, and mine vnderstanding more brighter then the sunne.

He doeth not let to vtter vnto the Familie, how mightely and gloriously the God of heauen is in him: so that his sight and vnderstanding became clearer then the christall, or the sunne: whiche if it be true, then it is meete that all generations of the earth submit themselves therevnto, as he saith in his dialogue. And surely this his boasting doeth darken the glozie of Christe Iesus with his Familie, exceedingly. And this is belæued & credited among them,
(the

of the Familie of Loue

(the moze pity) and the simple are deluded and mocked with such vaine boasting spirites, and it increaseth daily in the countrey, and creepeth as a canker euery where, through the smooth speech of their Elders. But how close they keep them selues, and will not vtter their mindes to any other, that is not of their companie, I can be both an eye witnes, and eare witnesse: which is a very subtil perswasion of sathan. For that man that wil not vtter his grieffe or sicknes, and where the paine is, howe or when cā he be healed: it is an vnpossible cure. Euen so, in the Family, they are so close and so warie in their speech, that they will not vtter their grieffe to any that can ease them. Therfoze so long as they continue in that minde, they are remedlesse. I shall not neede to confute their doctrin by the testimonies of holy scripture (which in déede is easie to be done) I doe reserue the same to some zealous pastour in Christs schoule, which I doubt not, but as occasion serueth, they wil be willing to perfourme. It is ynough for me to beginne the skirmishe, to display

H. v.

the

The displaying

the Familie, to make readie the way, & to discrie their force, that others may come after and ouerthrowe their camp, and put them to silence for euermore. He that will rightly consider the originall of this heresie, with the Authours, what persons taught it first, and when it did increase and growe: shall see, that euen when the Gospell began to shine againe, being couered with clouds, and darkened with dreames of men, then beganathan in Dauid George to enuie the prosperitie of the Gospell. Dauid died An. 1556, and then Henric Nicholas supplied his turne, and followed his steppes, not in Dauids name, but in his owne name, as a Prophet sent of God, to rebuke the world, and to bring them (as he saith,) to the right wayes. But more truely may it be affirmed, that they peruert the simple, which were entered into the right and plaine wayes of Christe our Lorde, and haue brought them from the pure waters, which are drawne out of the fountaine, which the holy Ghoste by the scriptures doth offer to

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to vs, and doe giue the simple dregges
and puddle, which vngodly men haue
digged out of the myze of their owne
imagination, and do deliuer it as drinke
sent of God to quench their thirst : but
they deceiue them most shamefully :

For to all our senses it doeth appeare to
be ranke poyson, and doeth slay the sou-
les of euery one that doth vsually drinke
thereof . If these simple admonitions
may doe the least of you good, giue glo-
rie and praise vnto the Lorde our God.
If not, I haue discharged my dutie, whi-
che I owe vnto Chziste Iesus and his
Churche, in letting you see the begin-
ners of your bewitched follie: And I
shall not let to make my humble pray-
ers vnto the Lorde our GOD, euen for
his sonne Chziste Iesus sake, that he
will open your eyes, and mollifie your
stonie heartes, that you may beholde
the Lorde Iesus, which was crucified
for you, who with his bloud hath clean-
sed & washed your sinnes, be they neuer
so gret, that in his goodnesse and mercy :
he wil take away this erroneous spirit,
where.

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wherewith ye are possessed, and create in you a right spirite, to be obedient to his will, and not to the will of mortall men, which seduce you, and leade you headlong to destruction, and that he wil bestowe vpon you his grace, to see rightly into his word, without the vaine shadowes of allegories which deceiue you, and leaue to vs nothing certaine : and that you may cleaue vnto the Gospel of Christ Iesus, and forsake the vaine trust you haue in your Deifying, and to liue without sinne : which I instantly desire our Lorde God to bring to passe, for his sonne Christ Iesus sake. Amen.

Certain absurd speeches,
taken out of the bookes of H.N.
as errors of the Familie of Loue.

*1 Howe and in what manner the Lord
God hath appeared to H.N.*

Proph. cap
2. diu. 2.

THE Lord God of heauen moued me in his minde or spirit, his power compassed me with a rushing noyse: and the glorie of y same God of heauen became
greate

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great in my spirite, in such wise, that the clearenesse of God wholly inuironed me, and shone round about me, where thorough y^e sight of mine eyes became clearer then the christall, and mine vnderstanding brighter then the Sunne.

When I then perceiued or vnder-
stoode it so, the Lordes meaning and wil
vnto me, euen suche as his beeing or ef-
sence spake vnto me. Cap. eod.
diu. 5.

For the being of God gaue foorth his
sound and voyce, and spake vnto me H.
N. through the spirit of his loue all these
wordes.

2 *The secrets of our heartes are knowne to H.N.*

For although ye dissemble with me,
and howe craftily so euer ye couer you
before me: yet are neuerthelesse, all the
counfels and fallshoodes of your heartes
manifest before mee, and so muche the
more naked and bare before the eyes of
my heart and spirit. Cap. 3. diu.
2.

For, no (beloued) no, ye can not bide
couered before me, nor before the face of
my God. Diui. 3.

3 *H.N.*

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3 *H. N. can no more erre then Christe
and his Apostles.*

Cap. 13.
diui. 2.

They doe iudge Moyſes, the Prophetes, Christe, and his Apostles, and his Minister H. N. to erre, and miſſe the right: rather then to acknowledge them ſelues in their imaginatiō to be ignorant and lying.

4 *The Scriptures are fulfilled in H.
N. and his Familie.*

Cap. 19.
diui. 3.

To the end nowe in the very laſt, the Scripture and all what God hath ſpoken by his holy Prophetes, and what is written of Chriſt, ſhould in vs and with vs become fulfilled, to the honour and glory of God, and to our ioy: like as it ſtandeth written, Luke. 24. cap. verſ. 44

Diui. 11.

This is aſſuredly the heartie mercifulneſſe of God ouer vs, nowe in the laſt time, to the end the glorious Lordlyneſſe of GOD ſhould in vs become manifeſted and declared, and the Scripture fulfilled.

5 *No man muſt miſtruſt H. N. in
doctrine, nor any euill to be
in him.*

They

of the Familie of Loue.

They ought to beware that they distrust not the eldest in the Familie of Loue, nor suspect any maner of euill or vnwisdomes by him : nor yet also in any wise perswade them selues, that the exercises, documents, and instructions, whiche are taught or set forth before them, by the Father of the Familie of Loue, (or oldest Elder) are too slight, too childish, or too vnwise for them to followe after, or to obey : but with perfect hearts, humbly and single minded, euen as good willing children with obedience, to receiue the same instructions, proceeding out of the wisdomes & counsel of the Eldest: and to stand euē so submitted always, vnto the manly oldnesse in the Loue.

Exhort. 7.
cap. 13. di-
uiss.

Exhort. 7.
cap. 13. di-
uiss.

6 The maner of sbrift used in the Familie.

It is expedient, that they make manifest their whole hearte, with all their counselles, myndes, willes, and thoughtes : together with all their doinges, dealings, and exercises, naked and bare, before the Eldest in the Familie : and snot to hide any thing, (bee it what it is) and

Ibi. di. 12.

The displaying

and all what their inclination and nature draweth them vnto, and al things wherewith they become tēpted in their hearts.

If ye chaunce to offend or commit sinne, confesse the same before the priestes your Elders : and let all appeare nakedly and apparantly before them.

7 That we must liue without sinne.

Exhort. 1.
cap. 15. di-
26. fol. 40.

The vpright freedome is this, that the heart, minde, and spirite, is wholly released, purged, or purified, from all wicked nature whiche hath reigned ouer him, and that there dwell, liue, nor rule, any other thing in him, namely, in all his spirit, thought, mind, & soule, but alone the true godhead, with his louely being of y vpright loue : yea, to bee so wholly replenished with al the vertues of God : and that there flow nothing else in him, namely in his spirit and minde, but the spiritual, heavenly, and liuing waters.

8 Howe H.N. iudgeth of vs, bicause we acknowledge our selues to be of the Church of Christ.

For that cause, if thou nowe account

not

of the Familie of Loue.

not thy selfe for an whore, but esteemeſt Proph. cap
11. fol. 27.
thy selfe for the faithfull espoused wife
of Christ, my ielous conceiuing can not
stand otherwise, but that thou art a pre-
sumptuous whore, whiche playest the
hypocrite with Christe, and couertly
committest whoredome: thou shalt be
constrained to drinke the bitter cursed
water of my ielousie.

*9 No man be he neuer so learned or god-
ly, can vnderstand or interpret the
Scripture, but onely the El-
ders in the Familie.*

The Scripturely learned man hath Proph. cap
13. fol. 27.
no knowledge of Gods matters, hee can
not vnderstand any title, much lesse ex-
pound or interpret the same to others:
all Scripture appeare to suche couered,
secrete, in signes, and parables: nor can
comprehend what the same (according
to the trueth) is. What suche conceiue
or speake, is false and lyes. It is assured-
ly giuen to the Familie of Loue, to vn-
derstand the secrets thereof.

The displaying

Exhort.
cap. 11.
foll. 44.

It is assuredly all false lyes; seducing and deceitfull, what the vngodded or vnilluminate men, out of the imagination of their knowledge, and out of the learnednes of the Scripture, bring forth, preach, & teach: they preach in deede the letter, and the imagination of their knowlegde, but not the word of the liuing God. Let them esteeme them selues as holy as they will: they are a false Christianitie, a diuelish synagogue, or schoole.

10 That all men must submit them selues vnto the godly wisdom in H.N.

Dial cap. 7
foll. 45.

Seeing nowe that I (my father) finde out in deede, that the Lorde, the moste highest, hath reuealed his mercy seat, the possession of his most excellent Maiestie and heauenly riches in thee, and with the same being of the perfect godhead, made a godly dwelling with thee: so were it meete and conuenient, that al the generations of the earth submit them selues vnto the same mercy seate and godly Maiestie, & assemble them ther-vnto.

11 Howe

of the Familie of Loue.

*1.1. Howe the Elders are godded
with God.*

It becommeth not that any shoulde
take in hand to teach, but onely the Illu-
minate Elders in the Familie: which also
haue receiued the word of life from the
liuing GOD, and are euen through the
same, Godded with God, or incorpora-
ted to God, with whom also God in one
being and power of his spirite, is Homi-
nified, or become man.

Evhort.
foll. 43.
cap. 16.

*An admonition to Christopher
Vntell.*

The cause that moued me to set forth
this litle piece of work, hath not ben
(as I doubt you will imagine) of a ma-
licious minde towarde your Familie,
the Lord is my witnesse, I lament you,
and malice you not: but of a sincere af-
fection I owe vnto all Gods children,
who by you are deceiued with the doe-
trine of H.N. whom I haue manifested
and made thoroughly knowne vnto the
world. And I would to GOD that you

I.g.

could

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coulde haue contented your selfe with
the Authours booke, and not haue pub-
lished them to our bzethzen, the simple
ones in the countrie: who are led easily
into any newe doctrine which they ne-
uer heard, by your subtile perswasion.
And for as much as I knowe your per-
son, and what capacitie is in you, I doe
verily thinke, that the drift of H.N. is
not vnknowne to you, namely, to set vp
him selfe as a Prophete, to tread downe
Christe Iesus our Lord, and to destroy
the effect of his office. These things you
see well ynough in H. N. and yet you
cease not still to extoll your Authour,
and his booke, and miserably seduce
the simple. Doe you thinke to escape
the heauie stroke of Gods hande? No:
he commeth, and will not be slacke, to
take vengeance of such as lead the sim-
ple and blinde out of the wayes of the
Lorde our GOD, and make them par-
takers of doctrines of men possessed
with Sathanicall spirites. It is ne-
cessarie that offences come, but woe bee
to them by whome they come: it were
better that a milstone were hanged a-
bout

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bout his necke, and he cast into the Sea.
If this doctrin be not offensive to Gods
childzen, iudge it your selfe . Consider
that the bloud of those simple ones will
be required at your handes, which per-
rish by deceite. Cursed is he that leadeth
the blind out of the way. Woe be vnto
him that saith, sweet is sower, and sower
sweete . Your erronious spirite is well
knowne to Gods Church, I heard you
at Paules Crosse, recant the blasphemies
of Arrius doctrine, the copie of which is
foorth comming: and now Sathan hath
possessed your minde with infinite moe
blasphemies of H. N. Is this no sinne,
thus to deceiue the simple? You are one
of those Elders that keepe all the Com-
maundements of our G D D, and yet
are a blasphemier and a sinner in the
highest degree. Your deceite is kno-
wen, your trecherie is manifest: some
of your owne Familie can testifie, that
you are an hypocrite, and a dissembler,
and liue of the spoyle of the poore. And
haue left your arte and calling to liue
mere ydlely, by sowing heresies, (as it
were of purpose) to the destruction of
A.ij. many

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many simple people. Alas, haue you a pleasure in their destruction ? Doth it delight you to leade them headlong to perdition ? Will not a day come, when the Lord our God will charge you with this matter most sharplie ? Remember in time, O mortall man, that thou shalt answer for euery soule that is peruer-
ted. Although they perish, thou shalt not escape the Lordes handes. The more thou ledest into error, the more grie-
uous shall be thy destruction and dam-
nation. Thinke not that thy counterfet shewe of a holy life, can any thing a-
uaile. Now thy visard & cloake is pul-
led off, I doubt not, but the simplest wil
espie thy deceit, and be no more deceiued
with thy pretences, to gather their mo-
ney daily, to set forth the woꝝkes of H.
N. and enrich thy selfe, as wil bee pꝛo-
ued. If thou feare not the vengeance of
God, yet let the shame of y^e world driue
thee to confesse thy fault, and as thou
diddest before recant the error of Arri-
us, so now come forth out of thy denne,
and recant the blasphemie of H.N. that
the poore and simple may be brought in-
to

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to the wayes of Chziste our Lord, out of
which they haue wandered ouer long.
Then shal the Church of Chzist reioyce
ouer your conuerſion, and Satthan and
his ministers shall be put to flight: the
poore ſtrange ſheepe ſhall be brought to
the ſolde of Chziste Jeſus, and you ſhall
be willingly receiued into the commu-
nion of Saintes, where the faithfull re-
ioyce in nothing but in the Lambe of
God, who was crucified for vs: ſinging
prayſes and thankes to him for euer-
more. O Lord in mercy, graunt that
this may come to paſſe, for thy
ſonne our Sauour Chziste
Jeſus ſake. Amen.

I.iiij.

A

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¶ A confession made by two of the *Familie of Loue*, before a worthy, and worshipful Iustice of peace, the 28. of *Maie*, 1561. touching the errors taught amongst them at their assemblies, and also their behaviours. And although they haue reformed some of these grosse matters since that time, yet I haue thought good to manifest their wa- uering heads, & vnconstant minds, that Gods children may be- ware of their impious dealings.

1 **F**irst, they be generally all vnlearned, sauing that some of them can reade English, and that not verie perfectly, and of them that can so reade they haue chosen Bishops, Elders, and Deacons.

2 Their Bishops, Elders, or Deacons, do call those that be of their sect together, by the name of a congregation, into one of their disciples houses, which they call also a Raab: where they commonly meet, to the number of thirtie, or aboue, and their Bishop or Deacon doth reade vnto the congregation the Scriptures, expounding the same, according to his owne fantasie.

3 **W**hen

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3 When any person shalbe receiued into their congregation, they cause all their bzethzen to assemble, & the Bishop or Elder doth declare vnto the new Elected bzother, that if he will be content that all his goodes shalbe in common amongst the rest of all his bzethzen, he shalbe receiued: wherevnto he answering, yea, then he is admitted, with a kisse. vj. All the company both men, and women, kisse him, one after another.

4 At their meeting, either to receiue a new bzother, or to reade the scripture, they all haue meate, dzinke, & lodging at the cost and charges of the owner of the house, whome they call a Raab: and there they doe remaine as long as he hath good victualles for them, wherby sometimes they doe lose their Raab, seeing him selfe so farre ouercharged with them.

5 They are called together euer in the night time: and commonly to suche houses as be far from neighbours, one of them doth alwayes warne an other:

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and

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and when they come to the house of meeting, they knocke at the doore, saying: here is a Brother in Christ, or a Sister in Christe.

6 When they be altogether, before their Bishop, or Elder, or Deacon wil reade the Scripture vnto them, he saith these words. All ye that are but weake, and not come to perfection, withd^rawe your selues a while, and pray, that you may be made woo^rthie therof. Wherevpon those weakelings doe repaire in to an other place, and be not partakers of the doctrine that then shalbe taught, but after wardes, as the Bishop, Elder, or Deacon seeth them frame theselues, they shall be receiued to heare the doctrine.

7 The Elder must not speak, the Bishop being present: nor the Deacon in the presence of any of them.

8 The Byshopp or Elder doeth alwayes tell his congregation, that he
hath

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hath more to teache them: so that he doeth continually feede them with expectations of newe matters.

9 Cuerie one of the congregation is inhibited to speake, or declare any thing that he learneth, vntill he be admitted so to doe: and if he doe, he shalbe excommunicated, and, with great repentaunce, againe receiued.

10 In the beginning of Quene Maries time, they would not come to the Church, thinking it damnable so to do: but within a yere after, they were changed from that opinion, openly declaring vnto their brethren, that they were al bound to come vnto the church, and to doe outwardly, there, all suche thinges as the Lawe required then at their handes, vpon paine of damnation, although inwardely, they did professe the contrarie.

11 They can not abide, any of their secte to pray, but those that bee newe receiued brethren, whome they call
weake

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Weaklings: thinking it a great fault to the rest, whome they affirme to be perfect, to pray vnto God, as though they were importunate troublers, and beryers of him, hauing no need to do so.

12 **They scozne** all those y say, Good Lorde haue mercie vppon vs miserable sinners: saying, they that so say, declare themselues neuer to amend, but still to be miserable sinners, whereas we doe liue perfectly and sinne not.

13 **They may not say,** God speede, God morrow, or God euen, but to those that be of their secte: and to others, they say, Speede, Morrowe, Deuen.

14 **They may not say,** God saue any thing. For they affirme that all thinges are ruled by nature, and not directed by God.

15 **They did prohibite** bearing of weapons, but at the length, perceiuing them selues to be noted and marked for the same, they haue allowed the bearing

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ring of staues.

16 When a question is demaunded of any of them, they doe of order stay a great while, ere they do answere: and commonly, their woꝛde shalbe, Surely, or, So.

17 They may answere to euerie demaundant (not beeing one of their sect) in suche sorte as they thinke best shall please him. For they say, they are bound to deale truely with no man in woꝛd or deede, that is not of their congregation: alledging, that he is no neighbour, and that therefore they may abuse him at their pleasure.

18 When their wiues are to be deliuered of childe, they must vse the help of none other, but of those, that be of their secte: so that sometime the women are deliuered in the fieldes, for that they would eschewe the comming of others vnto them: as one of them was, hauing no woman with her at her trauel.

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19 If any of their secte do die, the wife, or husbände that ouerliueth, must marrie againe with one of their congregation, or else the offence is greate: the marriage is made by the brethren, who bringe them together sometime, that dwell aboue a hundreth myles a sunder: as for example, Thomas Chaundler of Wouerfe, in the countie of Surrey, had his wife fetcht out of the Isle of Ely, by two of the congregation: the man and the woman being vnto strangers, before they came together to be married.

20 They doe diuorçe againe themselves a sunder, if they can not agree, before certeine of the congregation: as the saide Chaundler and his wife did, vpon a misliking, after they had bene one yeare married together,

21 Whosoever is not of their sect they account him as a beast, that hath no soule, and shal yelde no account for his doing: but as a beast shall dye, and
not

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not rise againe, in bodie or soule. And to proue it, they allege a place out of **Cs** **das**: that, Who so is not of God, shall be as a droppe of water, that falleth from the house, and commeth to nothing.

22 They hold, that he which is one of their congregation, is either as perfecte as **C H R I S T E**, or else a be-
riedinel.

23 They holde, it is lawfull to doe what so euer the higher powers commaunde to be done, though it be against the commaundementes of God: and for that, they alledge the wordes of Saint Peter. Submitte your selues to the ordinaunces of the higher powers.

24 They denie that Christ is equal with God the Father in his Godhead: vpon this place of Scripture, My Father is greater then I.

25 It is odious for them to say, God the Sonne: for they denie him to be
God

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God, as is aforesaid.

26 They denie the Trinitie, scorning them that say, God the Father, God the Sonne, & God the holy Ghost: as though by saying these wordes, they shoulde affirme to be three Gods.

27 They holde, that no man should be baptised, befoze he be of the age of xxx. yeares. And therefore haue diuers of them, beene baptised at those yeares and bpwardes.

28 They holde, that euerie man ought first to be in an errour, befoze hee canne come to the knowledge of the truetb.

29 They say, that as Christ raised the dead, cleansed the lepze, gaue sight to the blind, and walked on the waters, so doe they.

30 They holde, that heauen, and hell are present in this worlde amongst vs, and that there is none other: & for pzoofe there

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thereof, they alledge the xvij. of Matth
the we, of Chzistes transfiguration: that
as the cloude remoued, Peter did see Eli-
as, and Moses: so if the cloude were re-
moued away, both heauen & hell should
be visible vnto vs.

31 They holde, that they are bound
to giue almes to none other persons,
but to those of their sect: and if they do,
they giue their almes to the diuel.

32 They holde, that they ought not
to burie the deade, vppon this place of
Scripture: Let the dead burie the dead.

33 They holde, that they should so
prouide, that if any perish, all should pe-
rishe: so that euerie one of them should
releue him with his goodes, that de-
cayeth.

34 They holde, that none ought to
receiue the sacraments befoze he recei-
ueth their whole ordinaunces: as first,
he must be admitted with a kisse, then
his feete must be washed, then handes
laid

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laide on him: and so receiued.

35 They holde, the Popes seruice, & this seruice now vsed in the Churches, to be naught, & yet to be by them vsed as free in the Lorde, to whome nothing is vncleane.

36 They hold, that all men that are not of their congregation, or that are reuolted from them, to be dead.

37 They holde, that no Bishop, or Minister should remaine still in one place, but that they ought alwayes to be wandring from country to countrie.

38 They holde, that the Angels Raphael, & Gabriel, and others, were bozne of women.

39 They hold, that they ought not to say Dauids Psalmes as prayers: for they are righteous, and without sinne.

40 They hold, there ought to be no Sabbath day, but that all should be like: and for that they alledge, The Sonne
of

of the Familie of Loue.

of man is Lord ouer the Sabbath day.

41 They hold, that as God made heauen and earth by Iesus Christe: v3. the wo2d: so did he it, by them.

42 They hold themselves to be Mari-
ries: and say, that Christ is come forth
in their flesh, cuen as he came forth
of the Virgine Marie:

43 They holde, that there was a
wo2de befoze Adams time, as there is
now.

44 They hold, y they ought to kepe
silence amongst them selues, that the li-
bertie they haue in the Lo2de, may not
be espied out of others.

45 They holde, that no man should
be put to death fo2 his opinion: & there-
foze they condemne Maister Cranmer,
and Maister Ridley, fo2 burning Ioane
of Kent.

46 They can not abide any exposi-
tion

It. ij.

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tion of Scriptures, but their own, conferring one place of Scripture with another, and so to say their mindes of it, without any other bodies exposition.

47 If any of them be conuented for his opinion, and doeth denie the same by open recantation: he taketh that to be a glorie vnto him, as though he had suffered persecution in this doing: and yet still inwardly mainteyning these opinions.

48 They bragge verie muche of their owne sincere liues, iustifying themselves, saying, Marke, how purely we liue.

49 If they haue any thing to doe, touching the ordering of their temporal thinges, they must do it by aduise: as to aske counsell of the Lorde, by. they must go to one of their Bishops, or Elders, and to aske of him counsell, what he shall do, and he must follow it.

50 When they giue their almes, there

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there is a hat set by the Bishop or Elders vppon a table, and then euery one of the congregation both put vnder the hat, that he is disposed to giue: all which money commeth to the Bishops or Elders handes, and so the same is by him or them distributed, as they will: but to whome, none of the congregation knoweth.

51 They haue certaine sleightes amongest them, to answer any questions that shall be demaunded of them, with deceiuing the demaundant: as for example: if one of them be demaunded howe he beleueth in the Trinitie, he will answer: I am to learne of you, & so prouoketh the demandant to shew his opinion therein: which done, he will say then: I do beleue so: by the which wordes he meaneth, that he beleueth the demaundant saith as he thinketh: but not that he thinketh so.

52 They do decree, all men to be infants that are vnder the age of thirtie yerres: so that if they be demaunded,

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where

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whether Infants ought to be baptised:
they answered, yea, meaning thereby,
that he is an infant, untill he attaine
to those yeres, at which time he ought
to be baptised, and not afore.

53 Their Bishoppes, Elders, and
Deacons, do increase in riches, and be-
come wealthy, but their disciples be-
come poore and fall to beggerie.

FINIS.



